

Memory and the Executive Mind



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MEMORY AND
THE EXECUTIVE MIND

MEMORY
and the
EXECUTIVE MIND

IN THREE PARTS

By
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To My Mother

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PREFACE

In a decidedly varied experience, I have come in contact with many men of sterling character, who, however, would be tremendously more useful to themselves, to their loved ones, and to the world, if they but had a little more confidence in themselves and their ability to achieve.

For the benefit of all such individuals, as well as for the benefit of any others who, for some reason or another, may believe that mental cultivation is fraught with mystery, this book has been written. We hope sincerely that it may find some useful service to perform in the world.

The book is conveniently divided into three parts:

PART I. MEMORY AND ITS DEVELOPMENT, as the subject indicates, deals exclusively with the memory and the best methods for its development.

PART II. THE EXECUTIVE MIND, discusses the executive mind in detail, and points out not only how it may be attained, but suggests as well, methods for its proper use after attainment.

PART III. THE LARGER SUCCESS, makes a strong plea in the interest of optimism, and the subject of the Larger, Nobler Success, is discussed at length.

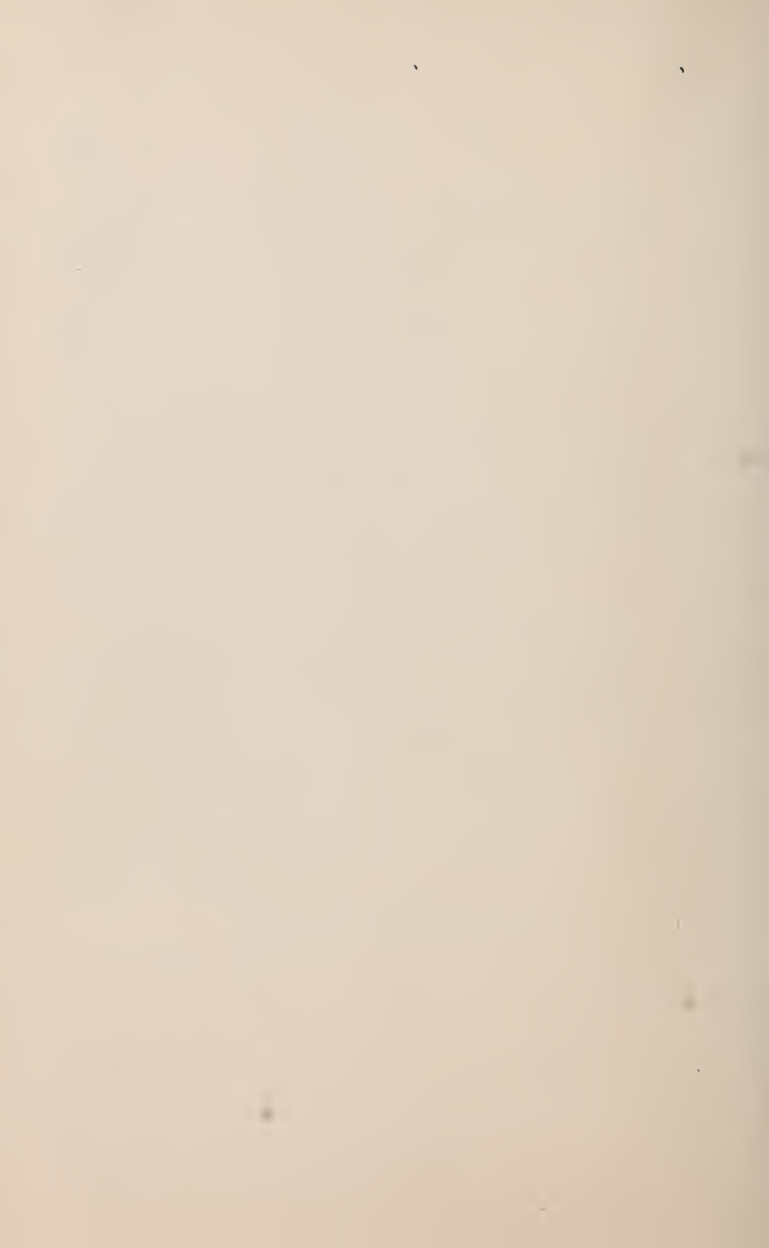
If this little volume may in some manner or another make life's pathway somewhat more pleasant for any of its readers, I shall indeed be pleased. If it may cause a ray of hope to find its way into the minds of some who now despond, I shall feel amply repaid for the efforts attending its production.

ARTHUR RAYMOND ROBINSON.

May 25, 1912.

PART I

MEMORY AND
ITS DEVELOPMENT



CHAPTER I

INTRODUCTORY

Foreword: It is not too much to say that an effective memory wields a greater influence in the successful development of a man's career than any other agency. As the most convincing proof of this statement, the reader is referred to the lives of the most successful men of our times in all lines, science, finance, statesmanship, etc. Do you know a successful man who is not equipped with a good memory? Have you ever known such a man? The answer to these questions must be emphatically "NO," because the very fact of success itself indicates the mastery of a tremendous number of subjects in general, or of a great many details of some one subject in particular; the ability to have ready for instant use when occasion

demands, the knowledge of a great number of facts acquired by past mental experiences, and not forgotten.

The Statesman, charged with the great responsibilities of State, positively must have stored away somewhere in his mental labyrinth not only the knowledge of an almost untold number of facts gathered up from his own personal experiences, but also knowledge of a large additional number absorbed from close study of the experiences of others.

The great man of the financial world must have completely in his mental grasp, an intimate knowledge of the thousand-fold intricacies of money science and economics.

The Lawyer, pleading his case before the jury; the Merchant, building up a tremendous business, and foreseeing years in advance the needs of his mercantile house; the Physician, ministering patiently and successfully to the needs of his patient, whose life may thereby be

prolonged yet a little while; the Salesman, successfully advocating his wares; the intelligent Farmer, handling admirably the myriad of things which must be accomplished in his particular sphere; the Artist, the handicraftman, in short, every man who contributes to the world's progress, **POSITIVELY AND ABSOLUTELY MUST** have so developed the process as to know how to act in a given emergency.

Education has been defined as the acquirement of the ability to successfully meet an emergency when it arises, and there is no doubt that this ingenious definition is sufficiently broad to include everything that could possibly be embraced in the term. If this is true, and it is, the man in this world who is the best educated, is the man who can combat the most obstacles successfully; the man who can properly meet the most emergencies.

Now ask yourself, is there any one thing that will assist one to accomplish

this particular result more than a good, clear, comprehensive memory? Is it not true that the man who is most successful is bound to be the man who can remember the most facts of experience in a given direction? Here again the question must be answered in the affirmative. We all observe enough, hear enough, and, in general, learn enough to assure us at least a fair measure of success in the world, if we could only remember what we learn!

A tremendous weakness exists in our educational system, which lays so little stress on the training of memory as to almost ignore it. True, the youth of the land is stuffed with facts and figures and information of every useful kind, but in the great majority of cases, the information spills through the mental apparatus as through a sieve, and practically no attention is given to the process of stopping up the holes, to the end that what is so laboriously learned, may be contained in

the mind to assist the learner in fighting life's battles.

If this little advance word has convinced you that the greatest factor in a life's work is a well developed memory, it has served its purpose, and we can proceed with profit to the content proper of this volume.

What is Memory? Memory involves the processes of ATTENTION, RECALL, and RECOGNITION. First must the individual attend to the thing at hand, which means that with the assistance of sensation, and mental concentration, the subject matter must be observed, noticed, attended to; then the RECALL enters, which means simply, etymologically, to call back; in this instance, TO CALL BACK from the experiences of yesterday, and the fast receding past, facts suggested by the attention given the particular matter of today's interest. Now enters the process of RECOGNITION, which, etymologic-

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ally, coming as it does from *re-cognosco*, to *reknow*, means to know again, and as a result of this latter process, we now RECOGNISE that the knowledge of the fact RECALLED to mind is the result of to-day's ATTENTION; is actually knowledge of a fact that the mind of the individual has experienced at some former time. Memory, then, is the process of recognising that something now present to consciousness has been there before. This is perhaps as good a psychological definition of memory as can be given, and from it we see clearly that memory itself is, from beginning to end, a mental process, and must therefore depend largely for its efficiency on a healthy mind. So much for the technical side of the subject. The definition profits us little, excepting that it gives us a point from which to start.

The main purpose of this volume is not the "what," but the "how"; not to discuss WHAT IS MEMORY? but rather to

suggest HOW IT MAY BE MOST SUCCESSFULLY AND EFFICIENTLY DEVELOPED, to the end that it may lend its full assistance to the individual in making for himself the greatest possible success in life.

A Good Memory: From what has developed in the above, it is felt necessary to make a few suggestions under this head, in order that the reader may not be confused at the outset, and in the end receive no benefit from his reading. A good memory, contrary to the general belief, does not consist simply in having stored away in the mind a tremendous amount of miscellaneous information. The man with the good memory is the man who has trained his mind most thoroughly in the process of eliminating therefrom as much useless information as possible, in order that more room may be made for the acquisition of knowledge which can be acquired with practical benefit.

Therefore, the process of forgetting becomes important, and to a great degree useful, but a man should so direct his life, and so develop his mind that it may be depended upon, automatically, as it were, through a sort of natural selection, to retain what is good, and forget what is bad; and it may be stated here now, that if given a half a chance, the mind will, on its own account, do that very thing and perform the function admirably.

The mind and the memory are constantly extending. The physical growth may cease somewhere in the 20's, but the individual's mind has the capacity to grow and develop throughout his lifetime. No matter whether you wish it or not, certain facts will be retained in your memory, and certain facts will inevitably be forgotten. We shall show a little further on that it is within your power to direct your attention and your will in such manner that the great majority of forgotten experiences may represent use-

less stuff which has been forgotten with more profit than injury, while at the same time a tremendous maximum of the experiences necessary to your well-being may be kept fresh in your memory, ready for instant use when any emergency requiring their particular assistance shall arise.

Now, the individual who has learned to so direct his mental cultivation as to have become able to forget most of the useless, and remember the maximum amount of information possessing utility, is the man who has developed a good memory; therefore, we repeat again, a good memory does not mean the retention of a particularly large number of miscellaneous factual impressions. It consists, rather, in having stored up in the mind, knowledge of the largest possible number of **USEFUL FACTS**, all information not possessing utility for the individual having been forgotten and cast out by the way.

How to Begin: It should be stated at the outset that the possession of a good memory is intimately connected with will power. The old maxim, "You can be what you will to be," has become a commonplace, but it holds good with reference to memory training, positively and absolutely. Therefore, a word on this subject is necessary. **WILL YOU DECIDE IN YOUR OWN MIND TO ACQUIRE A STRONG, EFFECTIVE MEMORY?** If you answer this question to yourself with a positive YES, then the attainment of your goal becomes only a matter of time.

It is safe to say that every man who reads this book is ambitious for success, and is interested in the selection, or if it has already been selected, in the prosecution of a life work that will yield him and his loved ones the comforts of life and the honors that go with a successful career.

It is safe to say further, we think, that

the great majority of our readers have already made the selection, and are now, to the best of their ability, filling in the details of their life plan. Just a word, then, to the few who have not yet made the selection, and then all that is said later will apply to everybody in like degree. It is assumed you are undecided as to what you should do. There are two or three, or possibly even more, plans of action on which your mind is divided. Now go at this thing systematically. Sit down and think. Think progressively. Take up the several plans *seriatim*, and in regular order. If you were employed for a day's work, for a specified wage, you would expect to begin the day's work promptly in the morning, and finish promptly in the evening. You would not do a thirtieth part next week, a fiftieth part the next, and so on; rather would you pursue the first plan suggested, and get it done with. Now surely an early start on a successful career is more im-

portant tremendously than the successful completion of an ordinary day's work, and, therefore, WHY IN THE NAME OF CONSCIENCE DO YOU NOT TAKE ONE OF THESE PROSPECTIVE PLANS OF LIFE CONDUCT, AND THINK IT OUT TO THE END?

Why not get off of the fence on one side or the other at the earliest possible moment? Life is short, and with our commercial system organised as it is at present, there is not one single golden moment to lose. If you would succeed in any given line, you must concentrate all of your energy and activity ON THAT PARTICULAR LINE, to the exclusion of all others, and at the earliest possible moment.

This is the age of specialisation; the age when the world demands that the individual be equipped TO DO ONE THING WELL! The age when the world has no time for the "Jack of all trades and master of none!" Therefore, if you are unde-

cided as to what your particular line shall be, **GET OFF THE FENCE**, take up the several possibilities, one at a time, and think them out to their ultimate conclusion. One at a time, mark you, take one of the possibilities. Concentrate your mind on that particular thing. Never leave it for a moment. Weigh it pro and con. Look broadly at all the advantages such a plan of activity could furnish you. At the same time, do not fail to search carefully for the disadvantages that may be lurking within it. Get good advice, to be sure, if you can, from men experienced in this particular line, but in the end **DECIDE IT FOR YOURSELF, FAIRLY AND SQUARELY!** Don't dodge the issue. Decide it once and for all. Burn your bridges behind you, so far as that particular plan is concerned, if it does not seem feasible, and leave it once and for all. Then proceed immediately to the next possibility, and the next, and the next, etc.

These words are not only directed to the young man, who has not yet made his start as a factor in the world's economy, but they are addressed as well to all of those, and they are many, regardless of age, who have made a wrong start or who have gotten into the wrong business. To say it in idiomatic parlance, to all those who find themselves to be round pegs in square holes!

If you have not yet made a start, **GET READY TO START.** If you have started wrong, prepare to start over. In any event, think it out carefully, and then do something quickly! **QUICKLY! QUICKLY!**

CHAPTER II

THE MECHANISM

The Memory Machinery: Every experience in life, regardless of its quality, stamps an impression on the brain, which may be likened to a little bypath or pathway, in the seat of the mind.

The process of building up a good memory consists in the formation of these mental pathways, and it is necessary to consider them from two view points:

First, with a view to the consideration of their tenacity, their persistency; and second, with a view looking to their number.

You will readily understand that the man with the best memory is the man who is favored with the most persistent of these mental pathways, and who at the

same time has the greatest number thereof. Although both tenacity and number are absolutely indispensable to the development of memory, they are far apart in their requirements.

Having understood all along that memory is a mental process, it necessarily follows that these pathways are mental phenomena, and are therefore located in the brain of the individual.

Instead of calling them pathways, we might consider them as impressions, stamped in the tissues of the brain, more or less largely depending, of course, on the tenacity which that organ has developed for holding such impressions. Therefore, we see that the tenacious quality so essential to the effectiveness of these pathways is purely physiological, and must be developed absolutely in a physiological manner.

On the other hand, the number of the pathways (and the greater the number,

the better the memory) is something which has to do entirely and absolutely with the sum total of mental experiences, regardless of the ability of the organism, texturally, to hold them.

We see plainly, therefore, that in order to develop a good memory, one must see to it that the brain is made as tenacious as is physically possible, while at the same time one must treat the mind to as many mental experiences of the right sort as is possible.

Now it shall be our purpose to talk to you concerning the best method of bringing about this result. Let us take the requirements in their order.

**Developing
Tenacity:**

Since the memory process is carried on absolutely by means of mental pathways or mind impressions, and since we have learned that the more tenacious the pathways, the better is the memory, it naturally follows that it is of

the utmost importance that the individual develop, to the best of his ability, mind tenacity; and since this required tenacity is a physiological characteristic, we must proceed to its development from a physiological standpoint, and by physiological means.

It is not necessary to remind the reader that exercise properly taken, and in sufficient degree, is the one thing indispensable to the proper development of the human organism, and this rule applies to the development of the brain as well as to the development of other parts of the organism, excepting that the brain demands its own peculiar kind of exercise. Therefore, if one would have a well developed mental organism, it is of the highest importance that he constantly and at all times furnish the brain with that particular mode of exercise upon which it thrives.

Now let us examine into the most efficient kinds of mental exercise. First

and most important of all kinds is the process of thinking. Nothing in the world will so strengthen the brain and add to its tenacity, to its firmness, as hard, intelligent, well directed thought.

The Blacksmith has made his arm mighty to behold by using it constantly in connection with the anvil and hammer.

The Infantry Soldier, by means of long marches at frequent intervals, has been known to develop such a capacity for endurance as would enable him to march all day long without noticeable fatigue.

The Athlete becomes a marvel of muscular action through continued exercise, and we are all familiar with the celebrated character, mentioned in our classics, who developed the strength to carry a bull, by beginning to carry the animal each day from the day it was born till it reached maturity. In like manner then may the mind be developed along the same lines if it is permitted to exercise unremittingly after its own peculiar fashion.

THINK, THINK, AND ALWAYS THINK, AND YOU WILL BE SURPRISED AT THE SPLENDID PROGRESS YOU ARE SURE TO MAKE.

Do you read the newspaper daily? All right, think while you read it. Do you read the magazines of the hour? It is well. Think and ponder over what you read. Are you employed as a part of a great commercial machine, wherein you are simply a small cog, charged with no particular responsibility? If so, look at the man next above you. Get hold of as many details in the problems he is forced to solve as you can possibly get within your grasp, and then think out a solution for them. A solution, we say, and nothing short of that.

Keep thinking constantly on his problem or problems till you have arrived at a solution; rightly or wrongly, but in any event A SOLUTION, and the first thing you know, your thoughtfulness will be rewarded, and you will have

problems of your own to think out, and to solve, which will mean positive advancement in life's program.

Are you at present holding a responsible position, or are you in business for yourself? Are you a professional man? What matters it? If you are efficient you will have reached that point, if you are not already there, where your own problems solve themselves, your mind working automatically in the direction of a necessary solution, when the problem arises. Then you must advance in other directions for your mind cannot stand still; it must either advance or deteriorate.

Therefore, if you have reached such a mental stage as that mentioned before, broaden out, let your mentality grasp the great economical and political problems of the day.

If you have solved your own satisfactorily, it is of the utmost importance that you give our social system the benefit of your mental equipment. In the inter-

est of yourself, however, in the interest of everything that life holds dear, THINK, AND ALWAYS THINK. This is the best possible kind of mental exercise, the tonic par excellence, the elixir of the mind.

Now this caution should be observed. If you would improve your memory, which means positively and absolutely a better living, you must do it while there is yet time.

Up to the age of twenty, the brain is decidedly plastic, and responds instantly to all sorts of impressions; it continues to have sufficient plasticity to absorb more than it drops out between the ages of twenty and forty.

When one has traveled along to the fiftieth milestone, however, the mind just about holds its own. If it is not above the average, it drops out about as much as it receives, and from this point onward it becomes negative to a large degree, normally dropping out more than it receives. This is where the man with a

well developed tenacity of the mental pathways shines with splendid radiance among his brethren. The reason is not far to seek. If he has been constantly developing persistent mental tissues of thought concentration, and if he has taken sufficient mental exercise, he has achieved a mental equipment by the time he is fifty that stands him well in hand when he starts over the crest of the hill, and remains with him till he goes to slumber in his last resting place.

This accounts for the great difference so noticeable in the period of old age in different individuals. The man who has developed tenacity of mind in his earlier years, remains alert and vigorous throughout his career, while the man who has neglected to build up persistency in the mental pathways, while there was yet time, reaches his second childhood, and in his latter days, becomes mentally as helpless as the prattling child on its mother's knee.

If you would remain vigorous, therefore, and alert to your surroundings throughout life's journey, look to it that the memory pathways are made as tenacious as possible in that period when there is yet opportunity. **THINK! THINK! DEVELOP THE HABIT OF THOUGHT!** Get into the way of directing your careful attention, and your earnest thought toward every object, and every situation met with in your life experience. If you read a book, forget about the particular words used, but **FIX THE TRAIN OF THOUGHT ABSOLUTELY AND INESCAPABLY IN YOUR MIND.** Connect it with as many other experiences as you can, and if there is opportunity for doing so, relate the substance to a friend. In any event, get the thought and carefully think it over. Sift out the part that is useless, but retain in your memory as much as is humanly possible of that possessing utility.

Be an observer, and the closer you observe, the better. If you go into the library of your home, observe what you see there, and compare it with yesterday's observation. Perhaps a book case is moved, a chair is out of its usual position. Observe the details, and encourage the mind to think about them.

When you go into the street, observe the passers-by. Look into their faces. Mentally compare them as well as you may with others whom you have met. Try to fathom as best you can, their several characters, but always think about them! Get the habit! When you go out under heaven's vaulted dome at night, observe the wonderful celestial bodies, all speeding harmoniously on the missions assigned them by the Creator, and think! What are they? What do they represent? **THINK, THINK, AND ALWAYS THINK!** Practice introspection. Look into the "me." "I" am what?

What do "I" stand for? What is there within me that differentiates this particular "temple of a soul" from that housing the soul of my neighbor, whom I think I know intimately. THINK! Look into the experiences of the past, with the lessons they have taught, and ponder them well. Continue to think, and think hard! This is the very best sort of exercise for the mind. This is the kind of brain exercise that, while not robbing the mind of one jot of its plasticity, so essential for gathering new ideas and new facts, yet at the same time, develops in a maximum degree the persistency of the mental pathways that make up the memory process.

To say it in a word then, much thoughtful reading and observation will give the mind that exercise which it craves, and without which tenacity can never be developed in the mental tissues. Let us now look at another phase of this development.

**Temperance in
All Things:**

While we have gone into some considerable detail before to indicate

the necessity for continuous mental exercise, there yet remains something that dare not be overlooked in the development of tenacity.

No matter how much good exercise the mind may be given, all the good accomplished can be undermined and entirely destroyed, if the laws of temperance are violated.

By temperance, we mean the term in its broadest sense.

PRACTICE TEMPERANCE! This is one of the first rules of existence; so much so as to have made a truism out of the statement that a man who practices gluttony in any form has transgressed nature's laws, and one day must pay the penalty.

Since we have discovered that tenacity of mind is a physiological condition of the brain, it must naturally follow that

anything which is good for the physical organism, is also good for mind tenacity.

If the individual is ill in one part of his organism, all other parts extend their sympathy, and at least to a certain degree, become ill also; it naturally follows therefore, that during illness the memory can not be as good as when no illness is recorded in any part of the organism. We say, therefore, that it is of the highest importance to keep in good physical condition at all times, if this can possibly be accomplished. Accordingly, in developing memory, the laws of Hygiene should be carefully observed, and any slight in this direction will inevitably affect adversely the tenacity of the mental pathways.

This being true, then, it is absolutely essential that good wholesome food be eaten, in order to secure the best results. Good fresh healthgiving air must be taken into the lungs in sufficient quantity. The individual should provide himself

with good, sanitary, and healthful surroundings.

He must give the physical organism the physical exercise that it requires to be at its best. Much walking should be done in the open air. Long tramps are beneficial.

All of these things contribute to the welfare of the physical organism, and therefore influence the brain, which is a part of that organism and the seat of mind.

Now here are some don'ts, and they should be heeded religiously:

Don't indulge in alcoholic liquors to excess.

Don't practice dissipation in any degree whatsoever.

Don't act immorally.

Don't fail to get the amount of sleep necessary to keep your organism at its highest point of efficiency.

Don't overeat.

Don't under any circumstances fail to

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give proper and careful attention to the process of digestion.

Don't overexert yourself in physical exercise.

Don't worry about anything, for worry profits you nothing and generates a poison at the roots of memory.

Don't under any circumstances grow inactive and lazy.

Don't indulge excessively in the use of tobacco.

In short, don't be intemperate in anything.

Practice at all times the virtue of temperance in its broadest sense, and the tissues of your cerebral cortex are bound to be benefited to such a degree that the tenacity of the memory pathways will be greatly enhanced.

CHAPTER III

DEVELOPMENT OF ADDITIONAL PATHWAYS

Increasing the Number: Every incident of life experienced by the individual leaves its impression on the mind. Every experience impresses the mental tissues in such a manner as to leave its mark, which we have called and shall continue to call throughout this treatise, a memory pathway.

We have learned before that an efficient memory depends first, on the tenacity of these pathways; the persistence with which they remain with us; and second, on their number.

We explained above, the methods by means of which the tenacity of the pathways may be developed and accentuated.

It will be the province of this chapter to suggest ways and means for developing within the mind the largest possible number of pathways.

We remarked before that every experience, however insignificant, leaves its mark; therefore, it naturally follows that the individual who treats his mind to the greatest number of experiences, all other things being equal, will develop the best memory; but in an earlier chapter we suggested that a good memory is characterised as much by the quality retained in the mind as by the quantity. Consequently there are hundreds of mental experiences with which all of us are more or less familiar, that represent idle, useless truck, and might better be forgotten than retained. Therefore, in speaking about the development of memory pathways through a large number of mental experiences, we shall constantly refer in this book to mental experiences of the right sort, and when we speak of quantity,

so essential to good memory, we shall always have in mind its logical concomitant, quality.

We are now ready to discuss the best methods for securing the maximum number of mental experiences possessing the highest degree of quality. This brings us back to the matter discussed in the previous chapter. First of all, your life work must have been decided upon, in order that you may know in which field to first begin the acquisition of the memory pathways.

We shall assume that you have decided upon a life plan. This presupposes the fact that you desire to be successful to the highest degree possible; therefore, you should immediately begin treating the mind to as many experiences in your particular line of work as you have the ability to procure for it. Study the experiences of other successful men in that particular line, or if you are pioneering a field where others have not

yet trodden, think deeply and in as many directions as possible on the problems that arise.

Be as logical as you possibly can. Take the broadest possible view. Look at your problems from a great number of view points, but decide them! Don't fail in this essential. Whether you do it rightly or wrongly, in any event decide them!

Read carefully and constantly as much literature as you can absorb on the particular subject. Read not for the words that are given, but for the meaning; the substance; the content; and continue to think deeply. If there is any word, however, concerning the meaning of which you are in doubt, never leave it till you have ascertained its meaning from your dictionary. After a while, as was said in a previous chapter, you will probably have trained your mind to solve automatically, the problems that arise.

This is certain evidence of growth, and

you are now ready for larger problems. Cultivate as many varied associations as possible; always of the proper kind, to be sure, but get the view point of as many people as it is possible for you to meet. Engage in social activity. Discuss problems of the day with your fellows, bringing to bear thereon, all the intelligence and the power of thought with which you are endowed. Don't talk to hear yourself. Talk intelligently. Try your best to cultivate the habit of always being able TO SAY SOMETHING when you talk. Meet as many people as possible, being careful to fix their names in your mind, so that they may not be forgotten easily. Observe faces closely, so that you may be able to recognise them at all times. Go out of your way to make friends, for friends can and will provide for you the opportunities for securing the mental experiences that provide the greatest number of useful memory pathways.

Not only this, but without friends, a good memory would prove of little value to you anyhow. Never lose an opportunity to express yourself publicly if called upon. Cultivate the ability to think on your feet, for here again, many opportunities for mental experiences arise in the course of one's natural life.

There is no doubt that you feel ignorant this moment concerning some question or other on which you ought to be informed. Get some literature on that particular subject, and study it carefully. Discuss it with your friends. Make it a subject for argumentation, if you will, but in any event master it, and you will have contributed greatly to the effectiveness of your memory in so doing.

There remains yet one other help, greater than all those mentioned before for perfecting the memory machine. This is the careful, effective study of your native language, and because of its many eccentricities and apparent incon-

sistencies, the English language is recommended for drill.

Carry in your pocket, at all times, a dictionary, and cherish as a great asset the habit of referring to that dictionary whenever a word arises which you do not comprehend. Fix that particular word in your memory. Add it to your working vocabulary, and till it is thoroughly fixed, use it whenever possible and convenient. Acquire facility of speech. Store your mind full of synonyms for various words and expressions so that you may find it unnecessary to constantly use the same word or expression to convey different shades of thought.

When you have secured a highclass working vocabulary, you will have made the first great step in the upbuilding of a good memory. After you have reached this point, you must still continue to advance in that particular direction, for you can never stand still. At the same time, however, you will have furnished

yourself with an equipment which will enable you to study and observe more intelligently other lines of thought which will have a broadening effect on your whole life, and enable the memory to continue its advance onward and upward.

To recapitulate then, meet as many people as possible. Gather around you as many friends as you can. Read as much and as thoroughly as you are able to do without fatiguing yourself. Develop the best working vocabulary and the greatest facility of speech within your power, and continue always to develop in this particular direction.

Converse whenever given the opportunity, always being careful TO SAY SOMETHING when you speak.

Learn to think on your feet effectively, never refusing an opportunity to make an address publicly, assuming, of course, the opportunity is one where the laws of propriety are observed.

Read always, looking to the substance

of the matter read, rather than the words, but whenever a confusing word appears get its true meaning from a dictionary, and to this end a pocket dictionary should be carried at all times.

Grow in your business, and when you have outgrown your business, if ever, find another business big enough to permit growth.

Follow these rules earnestly and carefully, and you will greatly enrich your mind; at the same time the number of useful memory pathways will be increased to such an extent as to permit you in the end to become a power among men.

CHAPTER IV

ASSOCIATION, AND OTHER ELEMENTS

What Is Association? In the preceding chapter we discussed memory largely from the standpoint of its structural characteristics. We glanced at the machinery by means of which memory is carried on. We noted methods for improving the persistency of memory impressions, or pathways, and we also learned how their number could be increased. In this chapter we propose to look at the subject from yet another view point. It is our purpose now to examine into the manner whereby the countless numbers of pathways may be co-related; brought into harmony with each other, to the end that

there may be effective coöperation among them by means of which the individual may be greatly advantaged.

The purpose of this part of our work is to take the facts already in our grasp, and develop a method whereby we may retain in the memory, the knowledge of those facts most likely to be conducive to our welfare, and at the same time forget all information that is without value and worthless.

In accomplishing this result we come closely in contact with that process of mental activity, known as ASSOCIATION. By this term we mean simply the association in the individual's mind, of ideas and facts introduced to each other, and in such manner as to make them hold together for all time.

If you were to organise an association of Athletes, you would naturally conduct a search for those persons athletically inclined; and the stronger the inclination the better would they serve your purpose,

and the more closely would they be bound to the association.

We are all familiar with the old saying, to the effect that "birds of a feather will flock together." Now this principle applies absolutely to the contents of one's mind. Just as you, were you an athlete, would be inclined to form an association with other athletes, just so do ideas in the mind flock together with their own peculiar kind, and they become associated with each other in such manner that the mere mention of one idea brings along with it, a close friend, another idea. Take the Golden Rule for example; when I see before me the words,—*"Do unto others,"*—because of the close association of the two thoughts, my memory instantly brings up above my mental horizon into consciousness, the companion-piece to the phrase just expressed, and my mental apparatus seeing it standing there as it were in plain view, instantly applies the rest, and I feel unconsciously, yet auto-

matically,—“As you would have others do unto you.”

Now if you can have among your ideas, a tremendous number of “close friends” who will always introduce each other to your memory, your memory positively must be good; but if you have only a few ideas sufficiently well acquainted to introduce each other, it naturally follows that your memory will be bad. Accordingly, the point is just this: Exactly as you may meet many people personally, and become acquainted with them, if you set yourself to the task, just so can these ideas within your memory apparatus become “good mixers,” and get acquainted with large numbers of other ideas.

From this it quite naturally follows that you should busy yourself in every possible manner to get as many useful ideas closely associated together as possible. Without doing this, either consciously or unconsciously, you never can hope to develop a good memory.

The Best Method: If we are to introduce our ideas to each other, then, to the end that they may return the compliment in time of emergency, and present each other to our memory when necessary, the question naturally arises, what is the best method to pursue? We have touched on this point before, but in answering this question we may recur to it again with benefit to ourselves.

The very best method in the world is to constantly keep the think-tank in a receptive mood. Be on your guard always. When new mental experiences arise, if possible to do so, co-relate them, either by similarity or by contrast or in some other manner, with past experiences.

Get them associated with others at the earliest possible moment, in order that they may feel at home in your mentality. Cultivate assiduously the habit of thinking about new experiences in terms of former experiences. Begin right now forming the habit of associating kindred

ideas as well as un-related ideas with as many others as may be possible.

Go at this matter of forming associations among your ideas intelligently and industriously, and the first thing you know, your action will have crystallised into a mental habit which will do the work automatically and without any conscious assistance on your part.

Now ideas and thoughts, and mental experiences of all sorts, may be brought together in many ways. It is not necessary that they be associated through similarity alone. It is true, to be sure, that similarity is a great help in association, for when you see a man on the street who bears a peculiar resemblance to your brother, you instantly think of your brother himself; at the same time, however, when some one mentions the word "white" to you, does not your memory instantly respond by suggesting "black" also? For without black there could be no notion of white in your mind.

Here the association is not formed by similarity, but by contrast, and we might mention many other methods in which associations may be formed among your ideas.

The above instances are sufficient, however, to illustrate the point. The thing we wish to do now is not so much to suggest the names of the terms of association, as to discuss the association itself. It is our wish to hold up before the man who would have a good memory, the absolute necessity of associating one individual idea with as many others in his mind as possible. It is important to get these mental pathways of memory as closely bound together as possible, for in union there is strength.

Looking For
The Good:

If you will but think for a moment you will recall many instances where memory experiences might better not have occurred. All of us find ourselves at times with thoughts wholly unworthy of us in our minds.

All of us find ourselves thinking sometimes, of things whereby the thought injures us more than it benefits. These mental experiences might better never have been felt, and so, since they are worthless, and injurious, it naturally follows that they should be forgotten at the earliest possible moment.

So far from being permitted to form associations whereby they may be kept green in the memory, it is of the highest importance that they be entirely blotted out to make room for nobler and more beneficial ideas. Therefore the individual should look for the good in every mental experience. When he has sifted the good from the bad, the bad should be dropped entirely, but the good should be introduced to the great mass of mental experiences stored in the brain, by means of this process of association.

When in any mental experience, you have discovered something that you believe will be, at some time or another,

conducive to your welfare, associate it with just as many other experiences that you have known in the past, as possible; connect it with the greatest possible number of ideas then present in your mind, so that when needed, it may be instantly suggested to consciousness by the help of its associates. At any given moment there are in your field of **PRES-ENT** consciousness a large troop of ideas. Now, if they are each hitched on to a large number of other ideas, your **PRES-ENT** is always very rich in thought, and you have the facility for remembering a multitudinous number of past experiences. You have, in other words, a good memory.

Further Advan- In forming this auto-
tages: matic mental habit of
 the association together
 of useful ideas, the individual is uncon-
 sciously taking another additional great
 step in the development of a vigorous
 memory. We refer to the process of elim-
 ination, whereby the good is preserved,

and the bad is forgotten. By forming this habit of association, the individual is concerning himself only with those ideas having utility, and he is not worrying in any degree about the negative thoughts; therefore, it becomes manifest that these thoughts are pushed away to look out for themselves, and just to that extent, they make the mental burden of the individual lighter.

Now it is just as impossible for unworthy ideas to associate with noble ideas as it is for criminals to associate with law-abiding citizens; therefore, almost before he realises it, the individual who has formed this habit of associating together positive mental elements, has built up an organisation of ideas that will protect him and take care of his welfare throughout his career.

A Few Words In Of all methods of exercise looking to the
Passing: improvement of memory, the one to be most heartily recommended, is thorough and consistent read-

ing. Not a single day should be permitted to go by without a certain amount of this kind of exercise. Nothing will so influence the memory for good, as consistent reading, repeated day after day; not once a week, or twice a month, but **EACH AND EVERY DAY**. This gives the mind the very best kind of exercise, since it forces the individual to think. No man can read any sort of literature without thinking, and the more he thinks over it, the better it is for his memory.

Now you may be surprised when we suggest to you the kind of reading we would have you do. It is well to read magazines and books by good authors, to be sure, but what we are most concerned in having you read is at least **ONE DAILY NEWSPAPER EACH DAY**. Take up your daily paper in the morning, if convenient; or if not convenient in the morning, take it up in the evening, or if it is convenient for you at both times, read both the morning and evening news-

papers. In any event, **READ AT LEAST ONE NEWSPAPER EACH DAY.**

This will serve a threefold purpose: First, it will keep you informed in the use of good language, and prevent you from ever getting stale in that direction; second, it will force you to think, and thus give you the exercise regularly demanded by the mind; and, third, it will keep you well informed concerning the live topics of the day, without the knowledge of which no man can have a proper education.

The three advantages just noted all conduce to the strengthening of memory, and since we would have you continue the exercise, day after day, year in and year out, it is not too much to say that this alone, if followed according to our directions, will develop your memory considerably above the average; and if you will constantly bring to bear on your reading, the use of a good dictionary, we may go even further and affirm that a really good memory is assured.

We challenge you to show us a single man who has ever developed a good memory without doing a large amount of reading. Not necessarily newspaper reading, although this will largely serve the purpose and perhaps better than other methods, but a large amount of some sort of reading; and again, the reading must have been persisted in consistently and regularly.

A great mass of reading today, and then a rest for a week, does not help memory much. It probably does more harm than good, since it tends toward tearing down many of the associations previously established. The great majority of men who have built up good memories, have been inveterate newspaper readers; men who would have thought as much of going without their dinner daily, as of going without their newspaper.

There are some few exceptions to this rule among scholars, perhaps, and pedants, but for their newspaper reading

these men have invariably substituted scientific treatises of one kind or another.

The man who finds no pleasure in keeping up with the world's events is indeed in a sorry plight, and not only misses much that is his due, but at the same time withholds himself from the social system, of which he is a part, to an unjustifiable degree.

No man should shirk the responsibilities of social existence, and it is the duty of every man to keep informed as best he may, concerning the development of that world society of which he himself is an integral part.

Read the newspapers, and do not dodge words that are unknown to you. Read the newspapers constantly and studiously and in the end your memory will be much improved.

Repetition And Time The Great Elements:

We now come to a point wherefrom we may look into the elements that contribute toward fixing the individual idea

in the mind. We have discussed the textural quality of the mental pathways. We have also discussed them with reference to their number. We have discussed methods of associating them together, so that there may be a goodly amount of interdependence among them. We now come to the discussion of the elements which tend to make the individual idea or impression more and more solid in the memory. In this connection it may easily be shown that the two elements of greatest importance are REPETITION AND TIME.

If you are endeavoring to memorise poetry, for instance, you start out by reading it a line at a time, and then you repeat the line and you find with every repetition it becomes fixed a little more firmly in your memory; gradually becomes associated with more and more of your mental content in other words. After a while you have mastered it. The particular poem is fixed in your memory so that you can produce it orally without

apparent effort when called upon. Now, however, after a few days it tends to drop out of your mind, and will do so unless you persist in its repetition; here is where the time element enters.

If you would hold an idea permanently within your grasp, you should refer to it as often as possible and without permitting great lapses of time to intervene. This is illustrated by the use of a vocabulary. It is safe to say that you have been confronted at some time or another with a word or an expression, the meaning of which you had forgotten entirely, notwithstanding the fact that probably not further back than a year before, you used it frequently as a part of your vocabulary in everyday conversation; somehow, however, due perhaps to some change in environment, you ceased using the particular word or expression, and after a certain lapse of time you were not only unable to use it, but you had actually forgotten its very meaning.

I think we are all familiar with such ex-

periences as this. Accordingly, in order to master any one particular thing, it is necessary that this repetition be persisted in, and that it be referred to as often as possible in order that long periods of time may not blot it from the memory. When, therefore, you have formed a memory pathway which enriches your mind to the extent of one additional idea, refer to that particular idea in conversation, in writing, or in whatever manner you may, as frequently as possible, at any rate until it becomes fixed; otherwise it is likely to get away from you, especially unless it has become associated with a large number of other ideas within your mind.

**Good Memory
Must Be Ac-
quired:**

In what has gone before, you have been instructed as to the best methods for developing a good memory. Essential rules of conduct for its formation have been given, and if the reader will follow these rules,

and practice them in his daily life, his memory is absolutely bound to be greatly improved.

It is now thought necessary to say a few words with reference to the memory capacity of various individuals.

First, put this down as an absolute fact. No individual is born with a good memory. A good memory must be acquired, and it can be gotten in no other manner. Some may be able to do better than others, so far as its acquirement is concerned, but this is due almost entirely to the fact that they will follow the rules for developing memory more closely than those whom they excel.

The child is brought into the world with absolutely no thought or idea, much less a notion of memory, and no doubt it is quite some weeks after birth before the normal child has begun to remember; therefore, we see clearly that the mental content at birth is about the same in different individuals. After that it is

largely a matter of education and environment, and in both, the memory is developed to a greater or less degree, depending absolutely on how closely that education and environment co-operate with the rules for memory development.

If you would go from Chicago to New York, it is necessary that you start in Chicago and continue till you get to New York. You dare not go half way, and then return to Chicago, for that is not your goal. You will not in that event have reached New York. In like manner must you keep toward your goal if you would develop a memory. You must start toward the goal of good memory and you dare not stop on the way. You must keep on going or else you will never land there.

Now since the minds of newborn babes are the same, so far as past mental experiences are concerned, it naturally follows that the child which starts toward the goal of good memory, and keeps on

going according to the rules of memory progress, will land at its destination, while the child that fails to keep on the march of progress, will never reach the goal. But it may be said at this juncture that most children do not strive for good memory. Doubtless this is true to a large degree; that is precisely where we hold our educational system is wrong, but let us waive that point. The rules laid down above apply just as much to the man who starts for the goal of good memory as they do to children; it is true that a mature individual has a certain number of mental experiences already in his mind; a few more, a few less, but it matters not. In any event he starts. The point we wish to bring out here is simply this: If he starts and keeps on going, conforming himself to the rules for developing memory, he will in the end be rewarded with a good memory. This is assuming of course that he starts while there is yet time, and generally

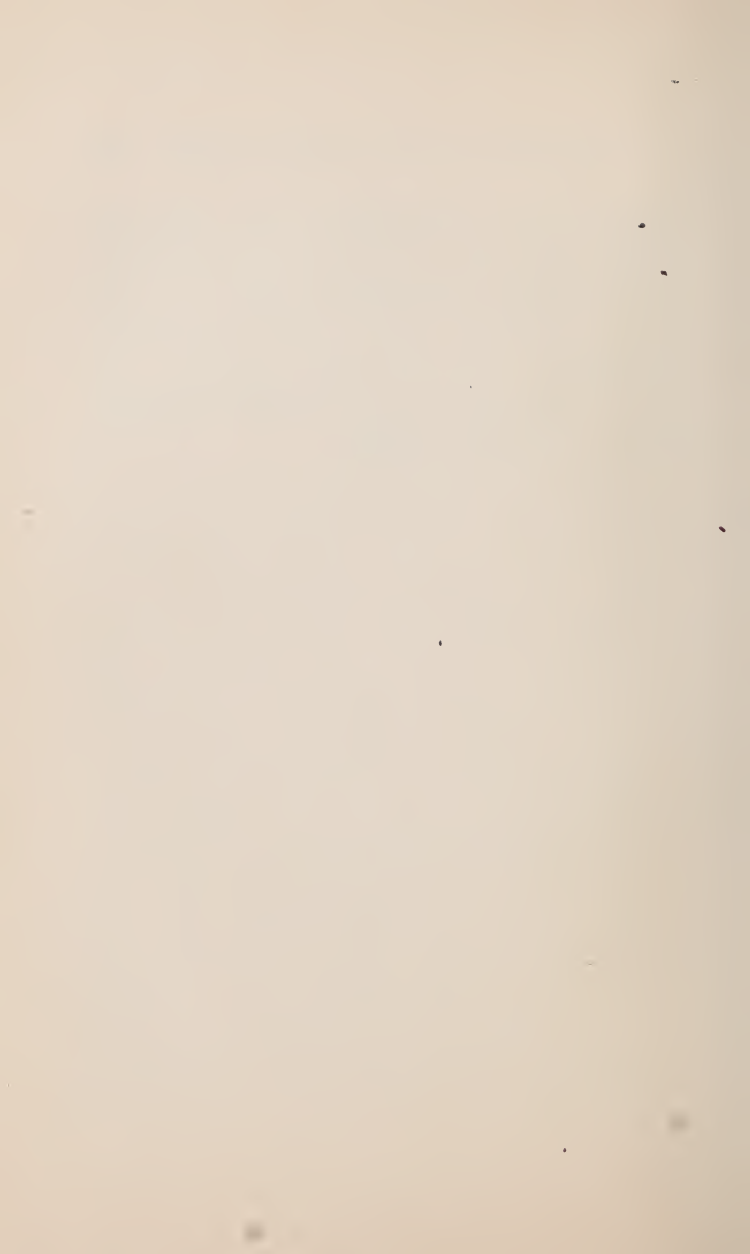
speaking, the start should be made before the fiftieth milestone is reached, although there are a few brilliant exceptions to this rule.

A Word In Conclusion:

In all that has been said above, much emphasis has been laid on the fact that the development of memory depends entirely for its effectiveness on the will power. If you WILL to have a good memory, nothing in the wide world can prevent you from realising that ambition. It is only a question whether you want to be able to remember or not. If you want the ability to remember, and want it badly enough, then you will take steps to place yourself in possession of the rules for memory progress; and when you have gotten the rules, you will pay the price of success, which in this instance means close application of yourself to the rules.

Then you will persevere, and in the end you will succeed, and just let us say this

final word in concluding the chapter: When you have attained to the point where your memory is true to you; where it stays with you through thick and thin, you will have achieved the one absolutely indispensable necessity for a successful career.



PART II
THE EXECUTIVE MIND



CHAPTER I

WHAT IT EMBRACES, AND HOW TO BEGIN ITS CULTIVATION

Its Origin And Meaning: What is it? Whence comes the Executive Mind, and just exactly what is meant by that term? These are questions which the reader will doubtless wish to have answered without delay; therefore, before going further, and because the answers to these questions will assist us materially in getting a foothold on the subject, we propose to discuss them forthwith.

The Executive Mind is a force which has tremendously influenced the lives of people of all ages, and one which is especially to be reckoned with in this day and age when specialisation and the division of labor have reached a stage of perfection never before dreamed of;

when captains of industry, of world renown, blossom on all sides. Whence comes the Executive Mind, then? It comes directly from the determination and the will power of the individual, and from no other source. Just what is meant by that statement will be developed further on in this chapter. Suffice it now to say that no man, past or present, was born with an Executive Mind, nor will any man in the future be so equipped at his birth. It must come through a process of development, and it can only come to the man who WILL, and to the man who DARES! So much then for its origin.

Let us now proceed to a definition. The word "Executive" comes directly from the Latin verb, *exsequi*, *ex*, meaning "out," and *sequi*, "to follow"; hence to follow out; to complete; to develop to the end; to finish; to continue till the task is accomplished. This gives us a good hint as to what we may expect

when an adjective coined from this verb is applied to the word "MIND." The Executive Mind is a mind that does things. One that has a purpose in view, and then works until that purpose has been achieved. A mind that starts in a given direction and then keeps on going continually until it arrives at its destination.

The Executive Mind is the mind that is so developed as to be able to overcome obstacles, regardless of what they may be. One which never can see defeat. One which never says "die." One which figures only on achievement and then proceeds directly, regardless of any obstacles that may arise, to victory!

Accordingly, from the above, it becomes clear to us now that the Executive Mind must be the WELL ORGANISED MIND, and therefore the man who wishes to become possessed of this invaluable asset, must so organise his mental activities as to permit no waste in mental energy.

Everything in the world is charged, to a certain extent, with energy, and all endeavor, originating in the human organism, either Physical or Mental, comes directly from this quality. Energy is of two kinds: Kinetic, or the Energy of Motion, with which all moving bodies are charged, and Potential Energy, or Energy possessing the quality of potentiality, with which the world is filled.

Unfortunately a tremendous amount of energy is wasted and dissipated, so that no good whatever comes from it.

Now the great problem confronting us with reference to this vital quality is, how to direct it so that it will accomplish the maximum amount of good with a minimum of waste.

A Locomotive Engine speeding along the rails, at fifty miles an hour, drawing behind it a mile of cars, all loaded with life's necessities, is utilising much of the energy derived from the combination of fire and water, and their offspring,

steam, in an exceedingly proper manner; but a tremendous amount of the potential energy, doubtless a greater amount by far than that already developed, lies hidden, or if partly developed, is misspent. Again, imagine a Locomotive tearing across lots, going nowhere in particular, but doing much damage. Just as much energy is used, possibly more, than in the orderly movement of Locomotives, but it is misspent, wasted. We see, therefore, that the intelligent direction of energy is all-important.

Engineers are constantly confronted with the problem of increasing the amount of energy to be utilised from a given commodity, coal for example, to the end that the additional amount harnessed, by means of some engine or another, may be forced to contribute to the world's welfare.

Now the energy within the brain of the average man is millions and millions of times more effective than that char-

acterising the activities of the greatest Locomotive known to Physical Science.

Did not the brain of man devise the first Locomotive? And one having been devised, may not millions of others also be constructed?

And besides mastering the details and principles of a Locomotive, does not the mind of the same man master the details of many other mechanical contrivances, to say nothing of the complex and varied machinery of actual existence? Does not the Locomotive respond instantly and truly to the absolute rule of the mind of man? Most assuredly! Yes, in every instance! All right, then your mind must certainly be an awe-inspiring engine!

So true is this that we should be getting somewhere near at a fair illustration if we could picture a brain large enough to hold a thousand Locomotives; then if we could start them all into motion at the same instant, even then, we should have a picture which would but poorly

depict the great store of energy that lies hidden within the average mind. A wonderful force of potential activity, fraught with Herculean possibilities, is even now lying dormant in your mental apparatus.

The only problem that presents itself, accordingly, in order to get results from your mind, commensurate with the above illustration, is to release from its inactivity, the tremendous engine of power which now lies therein slowly but surely rusting. Now, the man who is able to arouse the potential energy with which his mind is charged, and organise it in such a manner that only a small modicum may be wasted, is the man who comes to be known as the one with the Executive Mind. Such a man never knows failure! Such a man keeps close company with successful and continuous accomplishment!

The Executive Mind, then, is the mind that has been aroused from its slumber.

The mind that has organised itself in such manner that it knows no failure. The mind that knows only to command, and to receive that for which it asks.

The Executive Mind is the greatest asset civilisation has today. It is the one indispensable jewel without price, which raises man from the level of the beasts.

In answer to the two questions with which we started, therefore, we may say broadly that the Executive Mind COMES FROM THE WILL POWER, which is a part of the heritage of all human beings, and the Executive Mind MEANS SIMPLY A WELL ORGANISED MENTALITY.

<p>Its Relation To Will Power:</p>	<p>What is the will and its mysterious power?</p>
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This question has been asked thousands of times and has been answered in as many thousands of different ways. Just what it is, nobody knows. That it is a mental quality seems now to

be assured. Just what relation it bears to mental activities, however, has never been ascertained, perhaps never will be known. It seems to be intimately connected with the soul, the very spiritual side of life itself. In its mysterious confines lies the difference between various representatives of mankind.

One man has apparently everything in his favor; good appearance; health; sufficient wealth to start nicely; yet with all these advantages, he falls by the way-side, and perishes miserably. Another man with no advantages, yea, with many disadvantages, crippled, mayhap, in health and wealth, starts in with nothing, and finishes his threescore years and ten in the midst of happiness and the best the world has to offer.

Wherein lies the cause of this splendid progress on the one side, and the miserable failure on the other? There is no mystery in the happening, at all, save in so far as will power itself is a mystery. The differ-

ence in the careers of the two men lies entirely and absolutely in their respective amounts of will power. Without will power, no man dare hope to succeed. With it there is hope in abundance for the humblest, and indeed, if well supplied with this invaluable asset, failure is impossible. What is it? Whence comes it?

It is that force, that determination, that driving power, within the individual, that comes to the front when he says I WILL! and pushes him forth to his destiny. It is the very force which drives him to say, I WILL! It is the power which forces him to even think, I WILL! Dear reader, IT IS THE GENERATOR OF ALL MENTAL ENERGY! It is that compelling power of consciousness supplied in very nearly like degree, to all individuals, but, unfortunately, in many permitted to slumber without end throughout life! It positively and absolutely can be de-

veloped. It is not God-given any more than the eyes are God-given, and most of God's creatures are supplied with eyes. God-given, to be sure, but given potentially. It may or may not be developed.

In many, many cases a suggestion has been sufficient to stir a spark of will power into a colossal flame. An encouraging word, or an event; a piece of good literature; a short sentence in a book; anything may start the will within you. Once it is started, if it can secure any sort of coöperation at all from your "me," the blaze will never subside, but will grow larger and larger until the giants of your brain have been loosened and set free. Your mental energy will be developed in high degree, and you will be the possessor of an executive mind. The executive mind then has its source in WILL POWER, and can never even have its beginning unless the individual WILLS that it should be developed.

Its Relation to Memory: In the first part of this volume we dealt exclusively with memory and its development, and the conclusion of the treatment of that subject left us quite naturally at the threshold of the one which we are now discussing.

We learned that memory is a mental process, and we learned furthermore that if one would develop a memory, one must of necessity so organise his mentality as to be able to preserve for future use, that which is good, and drop out by the process of forgetfulness, that which is bad. We had little difficulty in showing that the successful man is and must be, a man with a well developed memory. We pointed out, in other words, that one invaluable essential of greatness and success in the world, is a good memory; therefore, since the executive mind is today, and always has been, the greatest force of progress, and the especial possession of all individual greatness, it

naturally follows that a good memory is the one indispensable essential of an executive mind. For unless a man has so organised his memory as to be able to retain therein, those mental experiences that bear potential benefit within themselves, he never in the wide world can hope to achieve that greater boon designated as the Executive Mind.

From this discussion we conclude that the latter term is the greater, and is sufficiently broad to include the former, but while an Executive Mind goes further, and includes also many other essentials besides an effective memory, the latter is the basic rock, the foundation, absolutely indispensable to the erection of the superstructure.

Having concluded, then, the discussion of memory development, our purpose shall now be to show, among other things, what use should be made of memory, once it is acquired. We can best do this by considering at length, the correct

methods for developing the executive mind, and the proper use to be made of that agency, when once developed.

**Beginning The
Development:**

We learned from a previous chapter, that the individual

who trains his mind to associate automatically, a maximum number of effective ideas, comes finally to that point where the mind has such a facility for doing this work on its own account, that the memory is made efficient, almost without the conscious coöperation of the individual. While this is established in memory building, it is none the less applicable in building up the Executive Mind.

No mind can ever be capable of executing unless it first is master of itself. It must recognise to the full its capabilities, and at the same time its limitations. It would be, perhaps, quite right to state that this is the first step in the organisation. Let the mind become acquainted with itself, and with all the latent

potentialities with which it is filled. After it is sure of itself in this regard, it will call into action the muscular forces of the body, and the beginning of the inevitable march to success will be made.

When all is said and done, there is on the surface, relatively little separating the successful individual from the unsuccessful; it is really amazing to note the ridiculously small amount of apparent difference between the big man of affairs, and the little fellow toiling along for a miserable wage, barely able to keep the wolf from the door. Indeed, it may be said the difference is absolutely one of mental energy, and it is a safe bet that the little fellow has right now within his brain as much energy, if it were but developed, as the big man occupying the world's stage.

We make no doubt that in many cases, could the potential energy but be measured, the balance would swing positively in favor of the little fellow.

Did you ever see a really great man talking to a really insignificant man? Ten chances to one you would have taken the man of insignificance for the big fellow, had some one not pointed out to you the difference, or had you not known the man of greatness from his oft published photograph. We repeat, to all outward appearances there is relatively little difference ordinarily between two individuals. The difference has entirely to do with the amount of energy leased from bondage in the minds of the two men respectively. The energy in the mind of the big man is fighting his battles for him, while that in the mind of the other is lying dormant.

The first step in teaching the mind how to become its own master, and how to successfully command its component parts to do its bidding absolutely, is to treat it to a welcome surprise. Set it to some problem a little out of the ordinary. If you have never had mathematics above

a certain point, take a problem a little beyond that point, and see how quickly your mind responds if given a chance. If you prefer a different sort of experiment, try a problem in Chemistry, and see how splendidly your mental apparatus adjusts itself to this new environment; or, if you wish something more practical, take a problem of the day; the tariff question; the income tax; the initiative, referendum and recall; any problem in economics; in fact, anything you will, and note the wonderful interest your brain will take in the subject, and the remarkable amount of self-confidence it soon will assume. After a trial or two of this sort, your mind will claim its own, and the development of mental organisation will have begun; now, if you will give it the encouragement it requires from the rest of your organism, the Executive Mind is in sight.

CHAPTER II

CONTINUING THE TRAINING

The Influence of Habit: In the previous chapter we undertook to define the Executive Mind, and to explain its origin. We also discussed to some extent the best method for beginning its development. The purpose of this chapter is to suggest ways and means for more or less extensively continuing that development. In doing this we are brought face to face with one of the greatest masters in the history of humanity. A master that varies decidedly in different individuals. If he has been favored by a proper environment, and has been properly educated, he becomes an amiable master, and beneficial to the last degree. If, on the other hand, his intimate surroundings have not been

good, and his education has been slighted, he may become a remorseless monster, wholly devoid of consideration and insensible to pity. In either case his name remains the same, and it is "Habit."

Habit rules the universe. It enters into the decision of all your problems. It puts you to bed at night, and gets you up in the morning. It takes you to your daily work, and governs you while you are there employed. It accompanies you wherever you go, sleeping or waking. It is your inseparable companion. All of which being true, it now becomes plain that this particular agency must be taken into careful consideration when the Executive Mind is being developed.

What is Habit? Habit is the coördination of certain movements, selected from the great mass of movements, that are irregular and uncoördinated, which results from action repeated so often, that it finally takes place without any reference to the volition of the individual;

the demand for action, and the attending action, in a given instance, and at a given time, then being registered in consciousness automatically, and without any conscious mental effort whatsoever. Or, in other words, it is a new method of mental discharge by means of which the mind's order that a certain action be performed, passes through certain pathways, coördinated by persistence, these same pathways, when once coördinated, always governing that one particular action.

The individual begins making habits at birth, and continues doing so throughout his lifetime. This being true, it naturally follows that many good habits are formed, while conversely, it is likewise true that many of the opposite sort find their way into the individual's activities. No man can hope to escape absolutely from forming some bad habits. At the same time he is bound to form a great many good ones. It follows accordingly, that every individual is pos-

sessed of some of each kind. It becomes, then, simply a matter of balancing the good ones along with the bad. If the good predominate, we say the character of the individual is good, and just in the proportion that the good habits do predominate, we decide whether the character of the man is good, better, or best. In like manner, that individual who, unfortunately, has permitted himself to form more bad habits than good ones, must be judged to be the possessor of a bad character, and this is inevitably his status in the community. Now, the rule mentioned above applies negatively, for just in the proportion that his good habits are outnumbered by the bad, just in that proportion is his character bad, worse, or worst.

Character, then, from what has just been said, must be nothing more nor less than the balance struck off between the sums total of the good and bad habits respectively in a given individual; and

that is just exactly what it is; therefore, Character plays a prominent rôle in the formation of the Executive Mind, because no mind can ever be executive in the proper sense, unless it is backed by a sterling character in the given individual.

Since, then, habits represent the stuff out of which character is made, and character is a component part of the executive mind, it follows that the individual cannot be too careful in striving to do his very best to the end that good habits may be formed rather than bad ones. If good habits are formed, they contribute a tremendous amount of assistance to the individual, since they take entirely away from consciousness the necessity for carefully supervising the particular action that habit controls.

If consciousness now is freed from the necessity of watching over this particular act, it is given the opportunity to go into other fields and get under way other

useful habits, which when formed will also be self-governing and contribute to the welfare of the individual without requiring any attention.

Let us illustrate: All of us go through that period in childhood when we must learn to walk, and we must even learn to sit in a chair.

After a while these actions become habitual, and one may sit in a chair quite without giving the operation any mental attention.

Now later we acquire the knowledge of reading, and while the action may crystallise into habit, it is a process which always requires more or less mental attention. Now suppose you wish to sit in an easy-chair, and read some interesting literature of some sort; you may easily do so because you have learned through force of habit to sit in the chair without giving the operation any mental attention. Therefore your consciousness is permitted to give its entire attention to

the operation of reading and you both read and sit comfortably at the same time. Just suppose for instance that there were no such thing as habit; in that event it would be necessary for one's mind to give its whole attention to the operation of sitting quietly in a chair, and one could not read under any circumstances. He could do just one thing at a time, no more. You see, accordingly, that habit is tremendously useful if it is the right sort of habit.

We have taken an extreme case as an illustration, but thousands of others just as appropriate could easily be mentioned. We perform the operation of writing largely through habit. We learn to study by means of habit. In fact, the great majority of our activities are habitual, and accordingly it immediately appears that provided the proper attention has been given to the formation of proper habits, we may be tremendously advantaged thereby. Therefore we re-

peat again for emphasis: Your daily habits have a tremendous amount to do with the development of your mind, and with its organisation.

Just as early as possible the individual should begin to cultivate useful habits; those which can render positive assistance in life's problems. At the same time he should shun those possessing negative qualities, and steer clear of them wherever possible; but when some negative habits have been formed, the individual should immediately, without a moment's delay, begin tearing them down; and as soon as one is destroyed, he should assail another, and so on until he has gotten his daily life as nearly perfect, and as nearly harmonious as possible.

Good habits are conducive to harmony, and bad habits produce discord. Everything in the universe endeavors to harmonise, and will do so if permitted. We notice this in pleasurable action,

which is in direct harmony with all creation. Pain, on the other hand, is quite the reverse, and always is discordant. Therefore the individual can stand more pleasure than pain, and with a greater sense of satisfaction.

Inwardly all of us know good from bad. Our environment, our teaching, has been such that, according to our conventions, we can not help knowing the difference between the two. Therefore we all know good habits from bad ones. Accordingly, since the good are harmonious, and the bad discordant, and the majority of the harmonious with a minority of the discordant make for good character, while the reverse is likewise true, and character makes up such an important part of the Executive Mind, OUR RULE OF CONDUCT IS AS PLAIN AS A, B, C.

Form habits then, is our final admonition on this score, BUT FORM GOOD ONES!

Now, any mode of activity that conduces to the positive welfare of your organism or of your career, is the basis of a good habit within the meaning of that term as used above, and should therefore be habitualised if possible. Habitualise just as many of your actions possessing positive qualities as possible. Get into the habit of doing things beneficial to your welfare, habitually, for the greater your number of habitual activities, the greater becomes the opportunity given your mind for organising itself into executive potentiality.

**The Study
Habit:**

The one habit which above all others, perhaps, contributes most positive assistance to the development of the executive mind, is the study habit. That habit which drives you to study; to look into things; to broaden yourself as all individuals should; to enrich your mentality by filling it with knowledge; for no matter how well the mind may be

organised, unless it is rich in mental experiences, it can never hope to be executive in the full sense of the term. Therefore we beg you to form the study habit while there is yet time.

Decide in your own mind to become an authority on some one subject or another. Perhaps you have a hobby. All right, make it scientific, and learn the principles governing it so well that you could write a book on the subject; this assuming, of course, your hobby is one of constructive nature, and not in any sense of the word, destructive.

If you love farming for its own sake, read up on Agriculture; study the various soils, and be able to answer any questions that may come your way on that particular subject.

If Poultry Raising appeals to you, study the wealth of information that you may easily place at your disposal. Perhaps Electricity appeals to you; Commercial organisation, mayhap; Banking;

Politics; Philosophy; Sociology; History; any one of a thousand things, no matter what; thresh it out from beginning to end, and learn all you can on the subject. Acquire local reputation, if you can, among your friends, for knowing absolutely what you are talking about when you discuss some particular subject. When you are mentally sure of one subject, and your mind has gained the confidence in itself which such an experience is bound to give it, it is on the direct road to that happy stage where it will become executive to the fullest degree.

Form the study habit not only with reference to one thing, but be a student of all sorts of phenomena common to existence. Be progressive. Study and learn; constantly broaden out. Develop once and for all the study habit, and the pleasure derived therefrom will be so great that you will cherish the habit as one of your most valuable possessions. It is the greatest sweetener of life.

**Just Another
Word:**

In a former chapter we mentioned briefly that thoughts freighted with potential benefit for the individual should be treasured and kept green in the memory; and that unworthy thoughts should be discontinued, and blotted out of the mind.

It would seem to be appropriate now to suggest just a word further on this subject as we are about to close this chapter on Habit. Have you ever stopped to consider that you can acquire for yourself the habit of thinking only in terms of clean, noble, lofty sentiment?

And have you ever stopped to consider that you can erase from your mind and its activity all that has reference to the base and vile? Well, you can! This is positively and absolutely true. You can, and by all that life holds dear, you should!

When you discover yourself thinking on some subject that is entirely unworthy

of your attention, kill it immediately, and grasp with your mentality its opposite!

It may take some time to break off the bad habit, but in the end you will conquer it, and it will be each succeeding time increasingly more difficult for such thoughts to make their reappearance in your mental view. When you discover yourself thinking of any one of a thousand things that are negative in the extreme, that hold within themselves nothing of positive benefit for you, instantly force your mind to think those thoughts which are diametrically opposed to the ones without merit, attempting to steal into your mental labyrinth like thieves in the night!

Fill your mind chock full of the noble, and the lofty! Strive to your utmost to cultivate and develop this habit of correct thought. Conquer the vicious that attempts to gain entrance into your mentality. Overcome it so thoroughly that you will never be ashamed to come

face to face with yourself when you are alone with your conscience on a dark and gloomy night!

In concluding this chapter, then, we would urge you again to do your very best to form good habits in every possible line of human activity; at the same time, to the best of your ability, eradicate all injurious habits. We have laid especial stress on the necessity for developing the study habit.

Get into the habit of studying carefully and painstakingly everything that could possibly benefit you; finally, then, last but by no means least, concentrate your attention on the development of the priceless habit of clean thinking.

Think always in noble terms. Be clean in your thought as well as in your physical activities!

CHAPTER III

SOME POSITIVE QUALITIES OF MIND

Persistence: No matter how well a man may be educated; no matter how good may be his memory, without persistence he is in as bad a plight as was the elephant Jumbo, that insisted on standing still without budging when a lightning express was rushing toward him at full speed. He was lost, and soon forgotten. A tremendous amount of Potential Energy was bound up in the bone and tissue, which together with the vital spark, made up his existence, but notwithstanding all of the ability in his possession, he refused to move, stood still, and in the end, perished.

Just so is the individual of splendid equipment, who has not the persistence

to advance. Such a man starts, but he never finishes. At the critical moment he always vacillates, and, indeed, after a time, he has been whipped so often that in his own mind he recognises himself as a coward, and the world is quick to take him at his own valuation.

He begins a task with splendid promise; everything moves beautifully; suddenly, however, some little obstacle arises which requires a little concentrated attention on his part, and perhaps some physical action. Here is where he shows the "yellow"; insists it cannot be overcome, and turns back, only to have his place taken, in the great majority of cases, by a man tremendously less brilliant, but possessing that quality with which the first individual refused to have anything to do, "Persistence!" "Stick-to-it-iveness!"

You have seen many a man, we dare say, start out on life's pathway, serene and happy, equipped with splendid qualities, and everything necessary for suc-

cess; doubtless happily married, and apparently moving in a straight line toward the establishment for himself of a happy career.

You and your friends have doubtless said in admiration, Look at him! Is he not a splendid fellow? Must he not surely achieve success? He reaches the ages of twenty-two, twenty-three, twenty-four, and twenty-five, respectively, and all is well. Things seem to go his way tremendously. Twenty-six comes on, and twenty-seven; is he slacking up? Surely not yet! Impossible at this early stage; but Yes, he wavers. Twenty-eight, and he receives a setback. Twenty-nine, moving more slowly. Thirty, and he has spent his force. In the vernacular of the street, if it may be pardoned in this instance, he has "shot his wad" at thirty, and why? Just on this account: He started out with a fearfully small supply of persistence, and by the time he reached the age of thirty, he had lost all that he

once possessed; then, like an old farm horse, whose usefulness is past, he settled down to await patiently his turn to depart from the world and its activities! He failed miserably!

But we have all seen another type also!

Here is a man who plods along without a great deal of ability that is especially noticeable. He goes slowly, but surely. With him it is a geometrical progression. He reaches the age of twenty-five, more forceful than when he was twenty-one.

At thirty he has added tremendously to his momentum. At forty he becomes a giant, and at fifty he is doubtless one of the world's greatest men! This man started with persistence, and he added to his supply, each and every day, as the years rolled by.

It readily appears, therefore, that an indispensable quality that must be possessed in the highest possible degree by every man who strives for success, is

persistence; stick-to-it-iveness. This, like practically all other mental qualities, must be developed, and it can be done easily. While it is a distinct mental quality standing on its own bottom, it is nevertheless closely related to will power, and has considerable to do with that agency.

**How It May
Be Developed:** The individual should begin developing persistence as soon as he is old enough to know the meaning of the term. The earlier, the better, but it is never too late to mend. Therefore, if he has not consciously tried to develop stick-to-it-iveness before reading these lines, he may well begin now, regardless of age. He should begin by blotting entirely out of his mind the phrase, "I can't," and he should substitute therefor the phrase, "I can."

What have you attempted today and finally left undone? Go finish it without fail tomorrow. What problem have you

attempted to solve, in which, failing yourself, you were forced to get the help of another party? Go over that problem now yourself, and see how easy the solution really becomes, when a persistent mentality gets back of it. Make a resolution in your mind right now that from this time forward you will master your own problems, be they great or small!

Do not run for help, then, when the first one presents itself, but go at it valiantly, and fight out its solution with your last drop of blood! Fight! Stay with it for days, or even weeks, but conquer it! Once you have mastered a really difficult problem, that ordinarily you should have turned over to an assistant for solution, you will have so encouraged yourself with the added confidence developed in yourself, that you will immediately become a decidedly stronger man. Begin the conquest right now! Do not admit defeat in a single instance from this time forward!

Some obscure problem may possibly arise which after the most industrious effort you find you cannot solve, but hold out to the last! Every moment spent in grappling with it will represent time contributed to a good cause, and if it develops finally that you must have assistance, get it; but while you may feel yourself whipped temporarily, you must insist in your mind, and maintain the contention to the bitter end, that you are not conquered! If you fight it out on this line, rarely indeed will it ever be necessary to appeal for help; rather will you achieve such a reputation for persistence that those who know you will be coming your way to enlist your services in their behalf.

Be persistent! If you start an action, see it through! Stay with it until it is completed! Cultivate this quality within yourself and you will have brought the development of the executive mind much nearer to completion.

The Quality Of Self-Dependence: We now find ourselves beginning the discussion of a subject which is very closely related to persistence. Indeed, it is not too much to say, perhaps, that the two are inseparable, since without self-dependence there could be no persistence, and without persistence self-dependence would be reduced to the status of a purely meaningless term.

Persistence, we learned before, means simply the quality of sticking to a given task, or an action or an operation, mental or physical, until the thing in hand has been consummated; until it has been successfully concluded.

Self-dependence on the other hand, while very similar, to be sure, is different to some extent in this: that the individual believes thoroughly in himself, and in his ability to accomplish anything. What has been done by others, he himself can do. Now, it is not inconceivable, though it is

improbable, that a case may exist where an individual could have the most abundant confidence in his ability to achieve, and yet not be persistent. Again, he might be thoroughly persistent, and still lack self-confidence. We say such cases might arise, but in any event they are decidedly rare.

It really does not make a considerable amount of difference to us, however, whether the two qualities may exist separately, or whether they are always combined in the same mind. The point we really wish to make, is that there is a distinction between the two, and that both qualities are very desirable and really essential to success.

Now, having discussed persistence at length, we think it advisable to say a few words on the subject of its close relative, Self-dependence. The man who is self-dependent in the true sense, is the one who has the most unbounded confidence in his own ability to achieve.

He believes that what has been done before may be repeated, and he believes that it would be cowardly for him to admit, without a fair trial, that the man who previously rendered the particular accomplishment, was possessed of more brain capacity than he himself.

Therefore, he is the man who approaches a given task, believing heart and soul in his "ME." With tremendous confidence, he brings the most vital spirit possible to the attempt to succeed. The man who is self-reliant in the true sense, however, as well as the man who is truly persistent, possesses too much good sense to attempt things that are physically impossible.

For instance, it is conceivable that a case might exist where an individual would attempt to batter down an enormous stone wall with his head, but he never could hope for success. To such a task he might conceivably bring tremendous persistence, and keep on stick-

ing to it until the vital spark should leave his body. In the same operation he might even be thoroughly confident that he could accomplish that which he started out to do.

Indeed, he might be endowed with all the self-dependence possible, but he never could succeed, for the very reason that the physical laws governing all matter and all substance would be against him, and if in spite of this he were to continue in such an impossible operation, we should call it rank madness, and designate him as a hopeless maniac.

Now, right here is where the well organised mind enters. The man who has given attention to the proper organisation of his mental qualities, knows on the face of the thing that such an operation, as that suggested above, could never be successful, and therefore, he wastes neither time nor energy in such foolishness. We see, therefore, that it is of prime necessity that in practicing either

persistence or self-dependence, the individual should bring intelligence to bear on everything that arises in his experiences; but while this is true, we are very anxious that we be not misunderstood. Understand, we would not under any circumstances have an individual refrain from attempting the apparently impossible in many cases; unless mankind did from age to age attempt to do things which the world had theretofore considered to be impossible of accomplishment, no progress could ever be made, and our civilisation could never have been advanced to its present splendid state.

What we do wish to say is this: The intelligent man; the man with the well organised mind; the man with good common horse sense, knows absolutely from all the lessons of past experience that there are certain fundamental laws, like the law of gravity, for instance, that are basic. Laws that have been established by Almighty God, and therefore, cannot be changed.

The self-dependent man, therefore, is the man who recognises these fundamental laws, and utilises them positively for his own benefit, and as far as he may, for the benefit of civilisation; at the same time, he believes thoroughly in his "ME." He depends on himself in every emergency. He knows to the full extent of his mind power, that, given the same environmental opportunities, and the same educational advantages, he himself can accomplish as much as any other human being.

Being firmly committed to this notion, then, he sets out to create for himself, always remembering it is better late than never, such an environment, educational and otherwise, as will permit him to contend successfully with the strongest of God's creatures. Such a man as we have just described, is the ideally self-dependent man. Now there are all grades of self-dependent men, ranging from the ideal downward, and you may put it down as a conservative statement

that in just the order that they exhibit this quality of self-confidence, in just that order will they rank on the ladder of success.

Now here is an important question: Are some men born with a goodly supply of self-reliance, and others with none?

The answer is emphatically No! This is a question that any man may answer for himself with a little observation. Notice, if you will, two babes of the same age playing together. Is the one more self-confident than the other? Well, you will probably observe no difference, but if you think you do, then simply continue the observation, if you have the opportunity, until the children have grown to manhood. It is an even bet that the one which in childhood apparently exhibited the most self-reliance, will become the man with a decidedly small amount of that vital quality. On the other hand, the little fellow who apparently lacked in self-dependence, very probably at man-

hood is noted by all for his splendid supply of that quality.

No! Self-confidence is not born in the child. It is developed, and the development begins whenever the individual from one cause or another desires it to begin.

How can it best be developed?

Methods Of Development: The rules for the development of self-confidence very closely resemble those applying to persistence, which we have already discussed. The first step is to begin training your mind to see and realise the wonderful possibilities that your life presents. It begins with introspection. Look inwardly at yourself. See what a wonderful machine you really are. Remember that you are made in the image of your Creator. Bear in mind that no other species of life is so favored.

If you are a specimen of the highest form of life, is it not plausible to believe

that you are as well qualified in every particular as any other human shape that may exist? And is it not quite as probable that you yourself have the ability to accomplish in the same degree that any other human being may accomplish? Is it not perfectly necessary, even patriotic, that you have some faith in yourself? Can you not see from the many examples around you that the world will shun you as an object devoid of worth, the very moment you show a disposition to underrate yourself? If you answer these questions truthfully to yourself, you will immediately see the importance of beginning to have an opinion of yourself, commensurate with the high destiny you should achieve.

Believe that you can develop the art of conversation as well as any of your fellows!

Believe that you can write a letter as good as any of your contemporaries!

Believe that you can read literature,

if you are given the opportunity, with the same facility that well educated individuals have developed!

Believe that you can acquire a knowledge of your native language, equal to that possessed by any of your acquaintances!

Believe that you can form the study habit to a high degree!

Believe that you can form other useful habits more easily than bad ones!

Believe that you can be temperate in all things!

Believe that you can be enslaved by no vice of any description whatsoever!

Believe that you can be virtuous, clean, and noble; not only in all of your activities, but in your aspirations as well!

Believe that you can acquire a first-rate education, and then show your mind that you have sufficient confidence in its ability to accomplish this, by getting started toward the acquirement of an education!

Believe that you can make a success of your chosen life work, if it has already been selected, or if you have not yet decided what you will follow,

Believe that you can make a selection as good as that which any other human being can make!

Believe that you can advance throughout your career!

Believe that you can develop yourself to such an extent that you will be honored by those with whom you come in contact!

And finally, believe with all your heart that you can become a power, and an influence for good among men!

Start believing in your ability to accomplish the little things, and then gradually climb from the lowly to the sublime.

Believe absolutely in yourself at all times! You should be your own best friend, for only in this manner may you be absolutely unselfish, as the world uses that term.

You are the possessor of a soul, God-given, and immortal, and it is your duty to yourself, to humanity, and to the God that made you, to do everything possible; to use all the strength of mind and body at your command, to the end that you may fashion a temple capable of giving that soul the shelter and environment which is its absolute due!

Believe then, dear reader, in yourself. The world will doubtless discount your own opinion of your ability at the best. It is absolutely important, therefore, that you, yourself, give to yourself the benefit of that confidence in yourself which will enable you to rise and to grow throughout your days on earth.

**Concentrative
Ability:**

Having now discussed the qualities of persistence and self-dependence, we find ourselves, logically, face to face with another vital quality which we dare not overlook in this treatise. We refer to the much abused subject of

Concentration. In our use of the term here, we refer to concentration as a distinct mental quality, and therefore our treatment of the subject has to do entirely with concentrativeness, as applied to attention and mental action. Used in this sense, the ability to concentrate means, the ability to center all thought and attention in a given period of time, on a given subject.

Now an individual may be persistent, and he may believe in himself thoroughly, but if his mental energy is not systematised; if it is not concentrated, his mental force is discharged at random in numerous directions throughout his mind, and he gets everywhere in general, but nowhere in particular. He is in a similar predicament, indeed, so far as accomplishment goes, to the hunter, who fires his gun at random when he sees a flock of birds, and naturally fails to bring down any game. His shots scatter too widely, his gun having been discharged

aimlessly, and the hunter trusting absolutely to chance, accomplishes nothing.

Now the mind which is unable to concentrate its action on the matter in hand, discharges its energy aimlessly, and as the careless hunter did, trusts to luck or to chance for accomplishment. Needless to say, no man ever achieved success in a given line unless he was able to bring practically all of his mental energy to bear on a given subject for a particular period of time.

Concentration of thought explains all scientific invention of this and every age. It explains every book that was ever written. It explains the wonderful advance in medicine, and indeed, of all sciences and arts.

If you would do something exceedingly worth while, you must equip yourself with this valuable quality; but, fortunately for you, and for all of us, mental concentration is simply a habit, which may be acquired like any other habit,

excepting that it can be developed even more easily than the average habit, requiring, as it does, only careful attention to detail.

We have mentioned thus far, perhaps, so many things that go to make up the Executive Mind, that the reader may possibly feel a trifle discouraged, and even fear it may be a little too much for him. Accordingly, right at this juncture, we wish to interrupt our discussion of Concentration sufficiently long to say to any who may read these lines, that everything we have discussed, from the development of memory up to and including concentration, may be developed, and developed easily. Furthermore, the suggestions all represent logical steps in the organisation of mental capacity, and they all dovetail, as it were, into each other; so much so, in fact, that they are almost inseparable companions, and if you acquire one of them well, the others fall into line, and follow, as a matter of course.

Therefore, there can be absolutely no cause for discouragement. On the contrary, at this stage in the proceedings, the individual should be buoyed up tremendously by the hope that must have been instilled in his breast. The rules laid down in this volume are easy to follow, and just as surely as you live, if followed, they will beyond all peradventure of a doubt, lead you to better things. Let us now continue the discussion of concentration.

Have you ever noticed that within your mind, at a given time, many, many thoughts, whole troops of them, in fact, are battling amongst themselves for precedence? Have you ever noticed that when you wished to consider a certain problem, or situation, mental, or otherwise, all kinds of thoughts, good, bad and indifferent, insisted on presenting themselves, rushing backward and forward, crisscross and in every other direction, throughout your mentality? Have you

ever had the experience, when you lay down on your pillow at night, doing your best to sleep, of having all sorts of thoughts come racing through your mind at the same moment?

These are doubtless experiences common to all of us, and the only reason they are common, in any degree, is simply because one may never hope to develop mental concentration to the ideal degree; it may be developed, however, and easily, to a tremendously practical point, and it is developed to that point by all those who labor in a pronouncedly successful manner in any given direction.

In your mind there is a central stage, as it were, a sort of limelight area, and in this area all problems must be worked out. At the same time there is a background; a sort of an edge; an outward border to your mind; a sort of a secondary area, and it is here that incidental thoughts make their rendezvous, and it is from here that they are continually en-

deavoring to force their way into the spotlight.

Now, a well organised mind; a thoroughly executive mind, is the mind that can take up thoughts one at a time, put them under the limelight in this central area; analyse them pro and con; weigh them, and measure them ever so carefully, until the intellect is ready to render its decision for or against a certain plan of action, or a certain method of operation.

The well organised mind can occupy itself exclusively with those particular thoughts which it wishes to examine carefully, at the same time, being able to successfully throw all of the several intruding thoughts out to the secondary area, into the background, where they may not have a damaging effect upon the particular matter in hand.

Now we can give you the comfort that goes with knowing that concentration is a quality which is never inherited; but as we mentioned above, like all those

qualities we have discussed before, it must be developed, and it can be gained in absolutely no other manner.

How Can It Be Acquired? Concentration of thought can probably be developed more easily than any other one mental quality, for the simple reason that there are so many opportunities presented for its practice in the experiences of the average man. Here again, however, the will power of the individual plays an important rôle.

You may begin practicing concentration at any moment, and on almost any subject. Try it in this manner: Fasten your mind on some subject; Woman Suffrage, for instance; now decide in your mind that you are going to think on that subject alone, to the exclusion of all others, for thirty minutes, or if this is too long to begin with, for ten minutes, or even for five minutes; now take out your watch; note the time carefully, and then start to thinking about every possible phase

of Woman Suffrage (of course, the reader will understand that he may select any subject he chooses, this subject being simply suggested for illustration); think, now, of absolutely nothing but the subject at hand; Woman Suffrage; Woman Suffrage; Woman Suffrage; Woman Suffrage. You will note dozens of other thoughts trying to steal their way to the center of the stage, but you must be on your guard, and repel them and force them again out to the border edge. Refuse to have anything to do with them for ten minutes.

Now, after you have practiced this experiment, try another of a similar kind. Then another, and another, and so on. After a certain length of time, you will be startled at the tremendous improvement you have made, and the improvement will come in a very short while. Even a week's time is sufficient to show splendid results. It is better to begin experimenting with pleas-

ant subjects. Some subjects attract you more than others. Accordingly, begin with them. Base Ball, perhaps; an invitation to attend a dinner party, which you may have just received. Start with any subject that is interesting on its face, then gradually begin taking up the more complex subjects. Subjects that *prima facie* have little attraction for you. You will be surprised at the development of concentration which these experiences will produce. After a little while you will have so disciplined your mind that you will find yourself able to think continuously, intelligently, and consistently, on any subject you may wish to consider.

Now when you have developed the ability to concentrate your thought, to concentrate your whole mental energy on one line of thought, you will have developed the capacity to give the world the best of which you are capable; and now if your mind has been trained care-

fully in the other directions mentioned in this volume, you certainly will have become one man in a thousand, and life will hold for you tremendous possibilities. Try this out. It is worth your most careful attention. When you have developed the ability to concentrate that tremendous amount of mental energy with which your mind is charged, and when you can start it moving consistently and energetically in a given direction, you will be enabled to do things in the world that will contribute tremendously to its betterment and to your own happiness.

**The Advantage
Of Activity:**

The advantage of continuous activity, mental and physical, is that the individual never has time to get lazy, and if he never gets lazy, he will always be busy, and if a man is always busy, he has little time to worry, and fret, and get his mind into the habit of dwelling on thoughts that are unworthy of him.

Therefore, in concluding this chapter,

we would especially urge every man to lead an active life. The old maxim, "Idleness breeds crime," holds as true today as it ever did, but not only that; we all know definitely now that the inactive man invariably dies early, and we know also definitely that his mind invariably tends to a much greater degree of weakness than the mind of the active man. Furthermore, the inactive man can never, never hope to get the rich experiences out of life that come to the possession of his industrious brother.

In short, without discussing the subject to any great extent, there is every thing to be said in favor of leading an active life, while there is not one single argument against it. Accordingly, give your mind and body no opportunity to rust. Keep them employed, and they will reward you in the long run by steering you clear of illness, and by refraining from dissolution much longer than would otherwise be true. Be active then. Refuse to become

a mass of Indolence! Work and conscientious endeavor are really the bone and sinew of existence!

CHAPTER IV

ADDITIONAL HELPS

The Purposeful Character : Did you ever stand at the seaside and watch a great ocean steamship come plowing her way proudly through the foam, just arriving from some distant land?

And do you remember the thrill of sentiment that stole over you when you thought of the thousands of miles of vast expanse that gallant vessel had just covered?

And have you not wondered how that craft, bearing among her passengers, as she doubtless did, some beloved friend of yours, managed to find her way from across the seas, to you, standing there at the dock, awaiting her coming?

Well, one quality explains it all: **PURPOSE!** Purpose in the mind of the man

responsible for the vessel's movements. This explains why a ship may leave Liverpool on a given day, and a few days later, after having crossed thousands of miles of ocean, arrive in New York Harbor.

The Captain has a distinct Objective Point in view when he leaves Liverpool; that Objective Point is New York, and nothing short of that goal will accomplish the purpose in his mind.

Now just in like manner must any man have a purpose in view if he would attain any success in life worth while, and the man with a purposeful character is the man who always starts out with a particular aim in view.

He means to accomplish a given result, and he proposes to hazard everything that he may with honor hazard, rather than be thwarted in the accomplishment of that purpose. He is a dreamer of dreams. He has visions before his mind at all times; mental pictures featuring the goal which

spells success, and he has determined in his own mind that he can never with honor stop short of that goal. He is purposeful to the last degree, and he becomes resourceful in figuring out ways and means for accomplishing the particular thing he has set out to do.

Did you ever stop to think that no progress could be made, were it not for the dreamers? Could we ever have had wireless telegraphy, airships, or the many other useful innovations that have startled the dwellers in this glorious twentieth century, had it not been for men of sterling character, who saw visions? Men who saw in their mind's eye objects beneficial to life's civilisation, never viewed before, or if viewed, never wrought in actuality? No, without the dreamers these things were impossible, but mark you this, the only dreamers worth while are those who make their dreams come true! Accordingly, we can now define with accuracy, the purposeful man: He is a dreamer

who makes his dreams come true. He forms a mental picture of some particular advantageous result, and his character is purposeful to such a degree that he immediately starts working in the direction of the accomplishment of that particular result, and he keeps right on until he has consummated what was originally but a vision in his mind.

Now, every man, regardless of his particular sphere in life, has dreams, and dreams may take all sorts of shapes.

The humble apprentice, working in the machine shop, sees visions of having a great mechanical establishment of his own.

The Clerk, in the Dry Goods Store, has visions of one day becoming a Merchant Prince.

The News Boy, on the street, dreams that he may one day be a Captain of Industry, with millions to spend as he may see fit.

The Young Man, in High School,

dreams of a literary career that may yield him honors and material wealth, or he may dream of a professional career that is decidedly inviting.

And so we could enumerate thousands and thousands of different forms these dreams may take. It matters not what shape they may assume. It is only necessary that they be honorable, and that the things dreamed of be ultimately worthy of accomplishment.

If it is worthy, the purposeful man will start immediately toward making his particular dream come true, and he will never falter; never waver, but will keep going straight ahead until he has accomplished his purpose.

Now, right here is an important thing to remember: No man may be successful in this complex life of ours unless he respects himself. He must at all times preserve with the utmost fortitude his own self-respect. If he would do this then, he does not dare to fail. He must

succeed at all events, because once he has failed, his belief in his ability to achieve is decidedly lessened, and he respects himself after the failure decidedly less than he did before.

This means that beginning then, he starts downward instead of continuing the upward march. Therefore, he must never fail. Accordingly, the purposeful man, while dreaming to be sure, will at the same time, never attempt to execute a dream, and bring it to a living reality if he knows on the very face of the thing that it can never be accomplished. He dares take no chance of losing his self-respect. Accordingly, he selects his problems carefully; he always brings his very best judgment to bear; he is neither hasty nor impulsive. There must always be some chance for success in a particular line of conduct.

If there is a chance, however, even though it may be decidedly slim, the purposeful man will never rest content until

he has taken that chance, and he will persevere and strive with might and main, using every means within his power, never relaxing one jot until he has forced his dream to become a real actual live reality!

The Development of Purpose:

If one would have a purposeful character, he should begin by cultivating firmness.

He should not be lax or vacillating. He should ever be alert and ready for the battle. He should start something; start somewhere. He should have fixed principles in life, and he should stand at all times by those principles. Generally speaking, that man who is persistent is likewise purposeful, and the two qualities are developed similarly; accordingly, since we have discussed the development of persistence at length, it is necessary for us to say only a few words on the development of purpose.

We do, however, wish to point out a

difference between persistence and purpose. A man might be persistent and still not plan far ahead.

The purposeful man, on the other hand, will always figure out ways and means for accomplishing certain ends, days and months, and even years in advance. The purposeful man looks far ahead. He lives far into the future, and while he enjoys the "Today" that is before him, he nevertheless plans and works for an even brighter and more glorious "Tomorrow."

The purposeful man then, in short, is the man who plans his life's work far ahead, and having planned it, having figured out for himself a goal worth striving for, he brings all of his powers of persistence to bear on his daily conduct, and battles onward and onward until he arrives at his destination.

**The Power of
Imagination:** The men and women
who have given all
languages the splendid
literature which is particularly the herit-

age of the present generation, have been gifted with the power of imagination to such an extent that they have lightened the burdens of all of us, and to that extent at least, have made the world a better place in which to live. Not only in literature, however, is imagination an important element, but it enters also into all mechanical improvement and, indeed, into all progressive thought and movement. Furthermore, a fertile imagination goes a long way toward making existence worth while. It permits one to enjoy many rich experiences in life, denied to the unimaginative. It helps the individual out of many unpleasant situations, provided his purpose is properly developed.

Unless one has imagination, he never can put himself in the other fellow's place. He never will have the opportunities to broaden and to grow, which are so bountifully supplied to those who cultivate this quality.

Good literature is a powerful stimulus to the development of imagination, and of course with our splendid library facilities, is now within the reach of everybody. Music is a power for imaginative development, and every one should cultivate a liking for it. If you do not play or sing yourself, cultivate a liking for the performance of others—it will broaden you.

Good, wholesome plays stimulate the imagination to a tremendous degree, as do also lectures, especially lectures on travel. Traveling itself is, of course, a good imagination tonic for those who may have the opportunity to enjoy it.

Generally speaking, a keen interest taken in all of life's worthy activities, will aid tremendously in developing imagination.

Finally, imagination can only be developed through thoughtfulness; this fact becomes at once apparent. Therefore, as we have often said previously, it is important for the individual to think care-

fully over the various experiences encountered in his daily life; for along with many other valuable qualities, imagination is largely developed in this manner.

Developing Enthusiasm, and the Inspirational Manner: Another quality which contributes tremendously toward an individual's success is that known as enthusiasm, and enthusiasm means simply the ability to enthuse; to glow with pleasure over and on account of some particular thing in mind.

The enthusiastic man is always optimistic, and never knows defeat; would not indeed, recognise it, were he to come in contact with it face to face. This being true, he never, never, never, can develop pessimism. He lives for the joy of living. He sees the doughnut, but takes no notice of the hole therein. The world for him is always working toward better things. He beams. He smiles. He gets pleasure out of rendering assistance to his friends.

To say it all in a word, he is an individual welcomed everywhere with glad acclaim, while his opposite is as cordially tabooed.

Now enthusiasm comes only from interest. If you can develop interest in your particular line of work, or in the operation of some particular machine or agency, or in the development of some ideal; It matters not what particular situation may attract your interest, if it is attracted at all, you can become enthusiastic and the degree to which you may develop your enthusiasm will depend entirely on the amount of interest you are able to bring to bear on the particular thing in hand. If you would develop enthusiasm, and become a shining light rather than a bunch of gloom, always in darkness yourself, and constantly casting a shadow over the vision of your friends whenever you chance to come into their presence, begin immediately to take an interest in things, no matter how small or insignificant they may be. If it develops

that a particular situation is not worthy of your interest, you can easily cast it from your mind, and it will have taken you no longer to have viewed the subject for a little while interestedly than to have gazed upon it for the same length of time disinterestedly.

If you are interested you will become enthusiastic about it, and *vice versa*. Take a keen interest in life and, the first thing you know, you will have developed enthusiasm to a tremendous degree. There are so many things in the world worth while; so many wonderful, wonderful things that it is impossible to understand how any individual can pass through his allotted time on earth without being pronouncedly enthusiastic. Again, it is one's duty to cultivate the inspirational manner!

Have you ever noticed the depressing effect some individuals have upon you when they come into your presence, and have you not noted how splendidly you

suddenly feel when a different sort of person with a smile and a hearty handshake, and a reassuring word of greeting, comes up to you? There is no doubt but that you have had such experiences as this. We all are acquainted with the man of sunshiny disposition; the man who always inspires pleasure for those with whom he comes in contact, and we are all familiar, we dare say, with the individual who always appears on the scene with a grouch; the chronic kicker. The former sees all existence in beautiful color, and life has a rosy hue, while the latter, so far as real living is concerned, is as bad as if he were in constant mourning, and sees all existence painted only in somber black. The man with the inspirational manner is the man whom we are always glad to welcome. He always leaves us feeling a little better than when he joined us. He has no trouble in succeeding, because his very existence is a constant romp of success. He eats it; drinks it;

dreams it, and his manner is contagious to such a degree that he forces us to feel strong and capable, by his very contact with us.

The ability to impart inspiration comes largely from clean thinking, and of course from developed enthusiasm and optimism.

We shall never grow tired asking you to read during spare time, as much good, clean, literature, as possible. Read it, but read it understandingly, and work up interest in what you read, for we may repeat here that no man can ever hope to be inspirational with himself, or with his fellows, unless, indeed, he has himself developed the ability to take a vivacious grip on life, and to enjoy existence to the full. The inspirational manner makes a strong appeal to those around you. It makes of every man a friend, and advertises for you, your ability, and your worth, like nothing else can.

You may put it down as a dead moral certainty that the world will be friendly

to you while you are here, and cherish your memory long, long after you are gone, if you possess an enthusiastic, inspirational manner.

On the other hand, if you are sour, and frowny, and insignificant (for that always follows), most people will try to keep away from you, because of your depressing effect upon them; and after you are gone, they will seek to forget you as quickly as possible.

We beseech you, therefore, to cultivate enthusiasm. Take an interest in things. Be hopeful, always look at the bright side. If it is cloudy today, remember the sun will most probably be shining tomorrow, and in any event will be shining at an early date. Be cheerful. Keep sweet, and you will live happily.

CHAPTER V

ENLISTING THE CO-OPERATION OF MEN

Introductory: Up to this point we have discussed the Executive Mind only in so far as the development thereof is concerned. We have given our attention wholly in the preceding chapters on the subject to the discussion of qualities entering into the formation of the Executive Mind, and to the best development of those qualities.

Now it will be readily understood by all that while the Executive Mind in and of itself is a possession that every individual should treasure as a great asset, and as a source of real pleasure, at the same time in and of itself, it is conceivable that such a mind might be developed within the individual and still not further his material progress to any considerable degree.

It is conceivable, in other words, that such a mind might be developed and then after development serve the individual only by providing for him such a mental atmosphere as would bring a cultural environment to his existence, and thereby contribute to the joy of living.

While it is conceivable to imagine a mind having been so developed, only to remain as a useless possession, so far as pushing the individual forward is concerned, such a thing is beyond the range of probability and even almost beyond possibility. However, in order that the subject may be properly treated in every phase, we propose to devote this chapter to the suggestion of ways and means whereby the Executive Mind may be used in developing material success for the individual.

In this day we hear much of the term, Executive ability, and when we desire to pay a man a special compliment in the commercial world, we say that he is possessed

of executive ability. Now the man who possesses executive ability has not only developed an executive mind to a high degree, but he also understands how to use the executive mind after it has been developed. He starts it to working for him. He turns it loose on his problems. He uses it as indeed he would use a mechanical tool, purely as a means to an end and the end with him is material success.

Now if we wish to make the possession of an executive mind yield practical and material benefit, we positively must be able to enlist the coöperation of men. In union there is strength. An army of a hundred thousand men can achieve results that a lone man in his individual capacity never may hope to achieve. Therefore, the possessor of an executive mind must, first of all, in working out his destiny, cultivate the ability to enlist the coöperation of men whose efforts his well organised mentality may thus be enabled to direct.

In this chapter we propose to discuss methods of enlisting such coöperation.

**Breadth Of
View:**

The ideally broad-minded individual is the one who has developed a breadth of view, ranging from the lowest imaginable status to the highest. The man with the ideally developed breadth of mind would be the man who could put himself in the place of the lowliest of the human species one moment, and in the next be able to ascend to the position of the individual occupying the highest possible station in life, at the same time being able to view dispassionately and understandingly all possible intermediate stations of existence. Of course we hasten to say that it is impossible for any man to ever reach the ideal in broad-mindedness, but it is possible and indeed easy to approximate the ideal; to constantly strive for it, and in the end to achieve a high degree of proficiency in that direction.

If you would succeed in gaining the co-operation of men, without which material success is impossible, you must absolutely be broad and sympathetic in your views. You dare not be a snob, nor at the same time may you adopt the rôle of a beggar. You must be independent, and self-respectful, but you must also cultivate sympathy for all members of the human family regardless of their particular stations in life. You must learn to respect other people and their wishes quite as much as you respect yourself and your own. You must develop the ability to be firm when you know you are in the right, but with equal facility, the ability to yield gracefully to the other fellow's view when you find him to be in the right.

Generally speaking, if it makes no particular difference to your welfare, it is decidedly better to let the other fellow have his way, thereby pleasing him by your action, and at the same time suffering no inconvenience on your own account.

If you would develop breadth of view, you must study the condition of the man who is down as well as that of the man who is up. Try to get the view point of each. Put yourself in the place of the man with whom you are dealing, regardless of whether he is above or below you on the social scale.

After you have become certain of his position; after you understand, to a great extent, his shortcomings, his good qualities, his needs, and his wishes, yield to him in so far as you can consistently and with self-respect, and in so far as it is to his own good. In practicing such a rule of conduct, you may rest assured you will be able to attract men to you. They will honor you, and be glad to serve you.

And now, when you have secured the coöperation of men, material success is assured, for your mind being well organised and trained, that fact will soon become known to those who labor with you, and through them, will soon be adver-

tised to the world. When the world understands that you not only have an executive mind, but that you are broad and tolerant as well, and that you have the ability to attract men to your standard, it will recognise your worth and draft you for the solution of its gigantic problems.

To develop broad-mindedness then, be a close student of human nature. Draw always on your imagination. When you see a beggar in the street, imagine yourself in his place for the nonce, and for a brief space, live his life; likewise, when you see the man of millions in his gilded carriage, fancy yourself in his place, with his particular problems to solve.

Such a program, consistently practiced, will not only develop breadth of mind within you, but at the same time it will divorce your life from emptiness and fill it with warm human interest.

Yea, it will do more. It will make you a consummate master of that subtle

quality known as TACT, with which everything in the way of a worldly career is possible, and without which there is absolutely no chance for conspicuous success.

If you are tactful you can get men to do things for you even though they be opposed to your ideas. Men will yield to you, and you may have your way in every situation if you but possess tact. If you do not possess it, there is no possibility of your ever being able to enlist successfully the coöperation of men.

Observe and study human nature carefully, and in the end you will have developed such a breadth of vision as will make you appreciative to the needs of all classes, which, when it becomes known, will be bound to be the means of placing tremendous power in your hands.

Honesty Is	In our use of the term
Indispensable:	"material success," we
	have in view only such
a material success as is gained legitimate-	

ly, and that permits an accompanying peace of mind. This leads us therefore to the statement that no material success, such as we have in mind, and the only kind that we can conscientiously recommend to our readers, was ever gained dishonestly. Accordingly, we hasten to suggest that perhaps the brightest jewel in the crown of the successful man is his reputation for honesty.

No dishonest man can succeed. There is no such thing as dishonest success. Such a statement is guilty of language perversion. Dishonesty differs from success as much as darkness differs from the glorious sunlight. The man who has properly developed the Executive Mind has learned long before he comes to the point where he is entrusted with the command of men, that "honesty is the best policy," and that without honesty there remains only failure.

Therefore, if you would enlist the co-operation of men, and if you would be able to continue enjoying the confidence of

men, be honest and fair with all men. Strive for no end that is mean and contemptible. Do not permit yourself to be tempted to steal. Remember always that dishonesty means theft in some direction or another. Do not, we adjure you, ever permit yourself to be bribed or corrupted by the love of gold.

Be true to your conscience regardless of what may happen. Let honesty and straightforwardness take a most prominent place in your life conduct, and when the world sees that the wonderful virtue of Honesty is a possession of yours, you shall never lack for the coöperation of men. You shall never lack opportunities for success, and having organised your mind till it has become executive in the true sense, you must in the end be successful.

So Called Personal Magnetism:

One of the most misunderstood phrases in the English language is that known as Personal Magnetism, and the quality pos-

sessed by an individual, which that term is supposed to describe, is one of the simplest imaginable when properly understood, and at the same time, one which may be easily developed.

We shall proceed to define Personal Magnetism without unnecessary delay, and the simplicity of the definition may surprise you; it is exact, nevertheless, and will apply to every case. Personal Magnetism is intense earnestness. It is exactly that, and nothing more.

Just recall to your mind, if you can, an example of personal magnetism that has come, at some time or another, within the scope of your observation, and see if that definition does not fill the bill. You doubtless have come in contact with many individuals (some at least) who, you felt sure, were possessed of Personal Magnetism. Their very manner seemed to bespeak the possession of that vital quality.

Now, as you look back, were they not in every instance, individuals, who, when

they exercised their so-called magnetic powers, became tremendously in earnest? Did they not look and speak as if they were positively convinced of the correctness of the position they undertook to occupy in your estimation?

You have attended religious services at some church or another, doubtless, where the Pastor, who preached the sermon, filled your very soul with his words, and held you spellbound, your eyes riveted to his face, and possibly your mouth half open, and you have possibly ejaculated, isn't he splendid?

That man was intensely earnest; tremendously confident in his demeanor, and in his look and action he carried conviction.

You have often been to the Theater, and have been wonderfully affected by the superb acting of some of the players, and you have doubtless wondered at the power they were able to exercise over your feelings; the explanation is

simply, that they were tremendously in earnest in portraying the characters they represented; so much so, indeed, that they seemed to actually live the parts, and they probably sent you away from the Theater almost believing they really did.

The same thing is likewise true of Political speakers, or Orators of the day, whom you may have heard, but it extends through every walk of life as well.

The Salesman, who sells you something against your will.

The Lawyer, who persuades you his client is in the right.

The Physician, who ministers to you when you are in a half dying condition, and makes you believe you are almost well.

Men possessing the so called quality of Personal Magnetism may be found everywhere, and always, wherever they are found, their magnetic powers are explained absolutely and conclusively by the simple statement that they are intensely

interested in their several avocations, and do everything they attempt to do in the very best possible manner. Needless to say, men possessing Personal Magnetism are successful in their chosen lines of work. This statement needs no argument on our part, since you are as familiar with its truth as are we.

A man who is intensely earnest possesses such influence over those with whom he comes in contact, that he has no difficulty whatever in getting them to do his bidding. Therefore, such men are always successful in enlisting the co-operation of men, and they stand out strongly as magnificent specimens among their fellows.

**How To Cul-
tivate The
Quality:**

Some of our readers will doubtless say, at this juncture, it is all very well to talk about

Personal Magnetism being so simple, but the fact remains that some individuals have it, while others do not, and we dare

say, never will nor even may develop the quality. We answer all such statements with these few blunt words: It is positively and absolutely a matter of choice.

You yourself positively and absolutely may possess the power of Personal Magnetism if you will. Take it, or let it alone.

Now we take it for granted that no man could be so short-sighted as not to desire the quality of impressiveness if it is to be had, and the price is not too great. Therefore we propose to explain how the quality may be developed, and at decidedly little cost. You must develop it as all others who possess it, have developed it.

It is not now, it never has been, nor indeed will it ever be born in the individual. It must be cultivated. Our first injunction to you in that direction, therefore, is to commence being earnest in everything you do. When you talk to a friend on any topic whatsoever, talk to him earnestly and refuse ever to become listless under any circumstances. If you are discussing a serious subject, discuss it

earnestly. If you tell a funny story, tell it earnestly. If you sing a song, sing it earnestly. If you laugh, laugh earnestly. If you read the paper, read it earnestly. If you write a letter, write it earnestly. If you shake hands with a friend, or on the occasion of your being presented to a new acquaintance, do it earnestly. If you work, do your work earnestly, and if you play, play earnestly. Seek at all times, regardless of what your companions may do or think, to do what you do, and say what you say, earnestly. Be ever and anon intensely earnest.

Stand for something. Have confidence in yourself, to be sure, but the main thing in this world is to first stand yourself on a set of principles in which you have such confidence that you feel sure you could defend them through all eternity! Then stay by them, never forsake them, earnestly advocate them, and refuse to the bitter end to be downed in their defense.

We repeat, first, stand yourself on a set

of principles in which you have the fullest confidence, and then stick to them. Select your life work with the same object in view. To be earnest in your work, you must have confidence in your work; therefore, if you find yourself now laboring daily at a vocation in which you have no confidence, get out of that particular line of employment as quickly as possible, and choose another that conforms absolutely with your views and your principles. Be intensely earnest and, as sure as you live, you will possess Personal Magnetism; furthermore, you will possess it in just the same ratio exactly that you are in earnest. Always remember, however, that Personal Magnetism never shows till earnestness has reached the intense point. Therefore, we repeat, you must be **INTENSELY EARNEST** in order that you may be conspicuous for the possession of magnetic power.

Now while the quality is essentially psychological, and a product, therefore,

of the mind, nevertheless little arts may be practiced, which, while being absolutely free from harm, at the same time advertise to the world the fact that you are a strong character.

Among these, for instance, are the several arts of expression: Cultivate for yourself a strong countenance. You may just as well have a strong face as one that is vacillating and weak. It is simply a matter of choice. Look in a mirror some time, and look at yourself seriously. Experiment, if you please. There is no occasion to make faces at yourself, to be sure, but you will see directly that certain expressions, simple in themselves, and had for the asking, give you a decidedly more forceful appearance; make an effort to secure forceful facial expression then, we say in all earnestness.

You certainly have a right to control your own face; why not let it advertise to the world for you, then, that you are an earnest, purposeful character, and that

you stand for something? We do not mean by this that any man should attempt to grow old before his time, nor indeed that he should become a cross-patch in appearance, going through life, his face all bewrinkled and awry as if he had monopolised all the world's troubles since the days of Adam; not a bit of it, but while this is true, we do insist with all the force at our command that it is unpardonable for any man to go through life with a silly, wishy-washy, blank, do-nothing expression written over his face! There is no good reason for permitting your face to misrepresent you to the world!

Bear in mind always that the eyes are the windows of the soul, and when you permit them to become expressionless and silly, you are positively blasphemous. Cultivate earnestness of facial expression, but at the same time walk with erect carriage and move briskly along. Please do not slouch in the street as if you were

intoxicated or walking in your sleep. Do not be somnambulistic in your waking hours! There is no occasion for adopting a shambling, snail pace. Move up! Be earnest in your walk!

Get yourself up in good style. Keep your clothes pressed and dusted. Take your bath regularly, and do not permit your face to go along for days without shaving. Stand for something! Be something!

These are all arts, we say, that will contribute tremendously toward your pulling power among men, and bear in mind all the time that unless you can enlist the coöperation of men, there can be no conspicuous success for you in this world!

We have discussed Personal Magnetism; we have shown it to be nothing but intense earnestness, and now it becomes an easy matter to see, in fact, it quite naturally follows, that the man who is

intensely earnest must, perforce, have developed a pleasing personality.

Oh, what a tremendous difference there is in the personalities of different individuals, and they range all the way from positive repulsiveness in some, to others that seem as near divine as human beings may expect to attain in this life! All this tremendous range in personality, we say, may be explained in terms, one way or another, of earnestness and mental cultivation, and when we speak of mental cultivation, we do not in any sense of the word refer simply to book learning; rather do we refer to those qualities previously mentioned as the ones which go to make up the Executive Mind.

Be earnest, therefore, is our final suggestion on this score. Be intensely and tremendously in earnest, and just in the degree that you are successful in developing this quality, will you be the possessor of Personal Magnetism.

**Some Final Sug-
gestions on
the Subject
of This
Chapter:**

Up to this point we have tried to suggest to you some ways and means for enlisting the coöperation of men.

We said at the beginning of the chapter that no conspicuous success would come your way unless you could get good men to work with you, and now, as we are about to close the chapter, we repeat that statement: The Coöperation of men is absolutely essential!

If you would become a Statesman in your Commonwealth; if you would become a successful Physician; a Superintendent in a factory; a Merchant Prince; indeed, if you would become a leader in any line of activity, it is absolutely essential that you surround yourself with men who have such confidence in your ability, your judgment, and your integrity, that they are content to follow where you lead. Of course, these words are

directed to the ambitious man. To the man who wants to carve out for himself a career worth having; to the man, in short, who would be a genuine leader, and never in the world were leaders needed in all lines of endeavor more than they are today.

In the end, then, you should make your mind executive to the fullest degree possible. Naturally you should avail yourself of the best technical education that lies within your power. Book learning, to be sure, is not essential. It is simply one of the many means at your command which may be utilised toward forcing yourself to the top. Get it if you can, but be not discouraged if a large amount of it is outside your reach. Many of the world's greatest men have not been educated in the academic sense, but they have without exception been individuals who knew how to get the coöperation of their fellows, and they all possessed minds that were highly executive.

It only remains for us, then, to suggest a few parting words on the subject of this chapter. Surround yourself with a cheerful environment. Make your home life happy. If you are married, be a companion to your children, and a source of inspiration and constant assistance to your wife. Not only will this conduce to your own positive happiness, but at the same time, it will advertise you to the world as a man worth knowing.

Be cheerful at all times. Calm and sober, be it either in temporary victory or defeat. Be sympathetic to all mankind. Follow the precepts laid down in this chapter, and you may rest assured you will always enjoy the confidence of men.

**Conclusion of
Part Two:**

In PART TWO we undertook to define the Executive Mind and to point out how it may best be developed. How well we have succeeded we leave to the judgment of the reader. There is much to be said on the subject. If we

have erred in any respect, it is in that we have said too little, rather than too much.

The Executive Mind is a living force, and it is dominant in all the world's activities. It positively may be developed, and in every case where it exists to-day, it has been developed.

Naturally, as we have had occasion to say repeatedly concerning several qualities mentioned in this volume, it never can be developed to the ideal degree, but we may always approximate the ideal, and continue working toward that goal.

In concluding, then, the discussion of PART TWO, we trust sincerely that its reading may have impressed you. All that has been said is worth your most careful attention, and if the suggestions made are followed out in actual practice, we assure you by all that makes life worth while, you will find yourself richly benefited.

PART III
THE LARGER SUCCESS

CHAPTER I

ITS MEANING, AND ARGUMENT FOR ITS ATTAINMENT

An Introductory Word: In PART ONE of this volume we devoted our attention entirely to

the subject of Memory and its Cultivation. The Conclusion of that subject naturally left us on the threshold of the discussion of the Executive Mind. Accordingly, PART TWO was devoted entirely to such a discussion. After having considered at length the development of the Executive Mind, and ways and means for using it advantageously in life, we feel that the subject which logically follows is the one we shall now discuss, THE LARGER SUCCESS.

Success has been defined in many ways, and very probably if you were to investigate now, no two persons would define

it in precisely the same manner. Most individuals would include elements omitted by others, and at the same time omit elements included by others. On many essentials most people would be agreed, but even on basic principles you would discover the widest variance. The reason is accounted for largely by differences of environment.

A youth brought up in a religiously intellectual family is apt to define success as the more or less successful attainment of high ideals. Therefore such a young man is most likely to believe that the development of a first-class education, together with regular attendance at religious services, represents success. No matter whether he practices such a program or not, it doubtless represents his notion of successful living.

On the other hand a young man may be surrounded by an environment which suggests the accumulation of money. His

people may have been especially successful in this direction, and consequently he is most likely to believe that the building up of a fortune represents the chief element of success.

Again, a child brought up in a den of thieves will take a wholly different view from his earliest days; his parents and intimate friends, being successful pickpockets or burglars themselves, have probably taught him that the ability to artistically pick the pocket of an individual, and to forcefully enter a house, get possession of valuables, and disappear without detection, represent the great things to be desired. Under these circumstances that child will naturally believe that the greatest element of success is represented by the ability to pursue the calling of a thief without getting into the clutches of the law.

And so we might mention many other illustrations that would show as graphically as these have done, the various in-

terpretations placed on the word "Success" by all sorts of people in all sorts of environments.

Our purpose, in this chapter, is not so much to deal with a particular worldly success of a particular kind, which benefits, if at all, only some particular individual or set of individuals, but we propose rather to discuss and to explain that Larger Success which may be applied to all classes of worldly success, and the application of the principles of which, would absolutely and beyond question benefit all the world's inhabitants, to whatever corners of the earth they may be scattered.

The Larger Success, therefore, we define in the following terms: IT IS SUCH A PREPARATION OF THE INDIVIDUAL AS WILL QUALIFY HIM TO TAKE HIS PLACE EFFECTIVELY IN THE LARGER LIFE. If this definition seems a little complex to you now, and too general in terms, we can assure you it will be cleared up shortly, since we

propose to devote the remainder of this chapter to filling in the details.

**An Illustration
and an Argu-
ment:**

Two little boys living in the same home with the same parents, may be given the same opportunities for education, the same parental attention, the same environment, and the same surroundings generally; and after a while when those boys approach manhood, you will notice frequently that the one little fellow becomes the man of splendid character, undoubted integrity, and high ideals. Indeed, he emulates the example of the flower, and takes his place in the world to add his contribution to its happiness.

The other little boy, likewise, reaches manhood's state, but he, unfortunately, becomes the human poison vine, and instead of contributing a measure of happiness to the world, adds to its store of misery, and often lives, alas, only to languish throughout his days in a felon's cell.

These boys are brothers, and they have had the same advantages. Wherein, then, lies the tremendous difference between the final development of the two? Why does the one ne'er do ill, and the other ne'er do well?

It is because they have responded to radically different influences as they journeyed on their way in the world.

The one has governed his conduct by certain principles gained, in his experience, from the teachings of the world, while the other has arranged his life's program, likewise, in accordance with experience that has come his way.

Now right here we make the chief point of the chapter. There are in the world entirely too many people constantly preaching the doctrine that is embodied to a large extent in a certain number of statements, such as the following:

"Have a good time while you are living, for when you are dead you are a long time dead."

“Enjoy yourself today, and get all the pleasure you can out of life, for no one knows what may happen afterwards.”

And again, “I am going to see a good time now, and not depend on any hereafter,” etc., etc.

Statements, in other words, tending to cause the youth of the land to doubt whether after all there is much in life worth while. Statements tending to dampen his ardor for a well cultivated mind and body, and the pursuit of high ideals. Statements, in short, that are positively and absolutely without foundation, and which are injurious to the morals of the land to an incalculable extent.

Now, the two brothers mentioned above have each heard these statements. The difference in the characters of the two men is simply that the one has refused absolutely to take any stock whatever, in such misrepresentations of fact, while the other, unfortunately, has been deceived by them.

Now we do not consider it enough to simply say that such statements are wrong. We do not propose to rest our case on the bare statement, for if we did that, we might well be accused of begging the question; no, in the interest of education, in the interest of a larger success which we earnestly beseech every reader of this book to attempt, we propose to show scientifically that such statements have no foundation of truth, and consequently should never be made.

In doing this we must first find a starting point. The Physicist takes the electron for the point of beginning. Manifestly, although it is almost infinitely small, the electron also contains something; somewhat of something or another, but the Physicist does not concern himself with this; he delves no deeper into the subject, but begins with the electron, and with that as a basis, develops the truth of whatever hypotheses he may advocate.

The Astronomer takes the law of grav-

itation as he finds it, and he asks not for the original cause of the law; he does not attempt to go back of the law; he simply accepts it as he finds it, and proceeds to develop his theories with the assistance of his knowledge of that law.

And so it goes with all scientists. They do not begin at the beginning, they find a convenient starting point from which to proceed. In like manner, if we would prove scientifically the contentions herein advocated by us, we too must find a starting place.

The statement has been made that whether or not there is a supreme intelligence governing the universe, at any rate there should be.

Indeed, this is true, for no other imaginable hypothesis would comport with our experience. In our daily life we learn some things that we finally consider as facts; for instance, that it is necessary to eat to live; that the Seasons come with regularity; that certain causes lead to cer-

tain effects. These conclusions are only facts, in so far as we have learned from our experience to consider them as facts.

Now in the course of that experience we have learned that a machine constructed by human hands requires human intelligence to guide it, in order that it may be successfully operated. A man may ride a bicycle, but to get satisfactory results, intelligence is necessary. A sewing machine may be operated, but intelligent human direction is required in the operation. A locomotive engine, drawing behind it railroad carriages filled with human freight, requires at the throttle a guiding hand dominated by intelligence, if it is to be run properly, and if it would not crash into pieces, thereby sending to death the many precious lives behind it.

Again, in some capacity or another we are all members of families, and we know that a family, to be governed properly, needs an intelligent head.

A Nation, if she would run progressively

and satisfactorily, must have intelligence at the head of her government.

And so we might mention countless illustrations, all showing conclusively, so far as our experience goes, that no machinery, human or otherwise, may be successfully managed unless there is behind it intelligence governing its movements.

We emphasise the point, that these illustrations are within our daily experience, and so far as we are able to know anything definitely, we know them to be true.

Now consider, if you please, the universe and its orderly government. Go out beneath the arched heavens at night, if you will, and view the magnificent celestial bodies, all bejeweling the heavens like balls of fire, and each attending to the particular part assigned it in the eternal plan of creation.

Does not the Sun visit you, and warm you regularly? Does the Moon not move about in her course in exact accord with

her mistress, the Earth, assisting to what extent she may, his radiance, the Sun, in the proper government of those bodies embraced in the solar system?

Does not the grass grow, and flowers bloom? Do you not sow wheat and reap wheat? Is not everything in the universe well governed, well attuned, and well harmonised?

Now in the light of our experience could this orderly movement possibly go on without a governing intelligence? Could the whole creation move harmoniously without a guiding hand, when our experience teaches us that even a little simple machine requires the direction of intelligence in its operation?

Must we not admit beyond the peradventure of a doubt that there is a supreme intelligence governing the universe, and its many activities?

Is it not scientifically proven, just as exactly as any scientific hypothesis may be proven, that there must be such an intelligence?

Does such a conclusion not conform absolutely with our experience? Yes? All right! Then we have established a point scientifically which we may assume to be proved as we proceed with the discussion of the larger success.

We have scientifically established our starting point!

**The Larger
Success:**

Let us go further. If there is, and we have just proven there must be, a supreme intelligence governing the universe, we may go further, in terms of our experience, and suggest that love toward all humanity, far-reaching and eternal, is the greatest attribute we could imagine the Father of all to possess. And if this be true, may we not safely go still further and suggest that a larger life, much greater by far than we may have any conception of at this time, is beyond a doubt among our splendid possibilities?

Therefore, if such a life may be among our eternal possibilities, still looking at the situation scientifically, in terms of our

experience, is it not probable, is it not incontestable to assume that the advantage must rest with those best fitted for such a life?

Is it not plausible to assume that the best qualified individuals are to be preferred in the larger success in the larger life, just as they are indeed preferred in the success peculiar to worldly existence?

Dear reader, answer these questions fairly to yourself, and after you have done so, you must be forced to conclude that a life such as has just been suggested, must represent the ideal and the only ideal worth striving for!

Now the beauty of striving for such an ideal is just this: If by any chance, an eternal existence should never develop for the individual, he would in any event by his constant striving for preparation for such an existence, be constantly fitting himself better and better for the accomplishment of eminent success in this world, and his time could not, therefore, be wasted.

The ideal larger life, accordingly, would be a life so large that all narrowness, pettiness, and meanness would be left behind, and the larger success would be such a preparation as would fit one to enjoy such a life.

Now let us use our experience to guide us a little further. We know the qualities that make for success in this world. We know that they include broadmindedness, and education, in the larger sense, and kindness and sympathy, and indeed all qualities that tend toward the development of healthy mentality.

Now, if it is true that these qualities make for ordinary material success, is it not logical, even scientific, if you please, to assume that such qualities go to make up the larger success in the larger life? If they do, and we have set our ideal to be the larger success, then why in the name of conscience should every individual not labor to the best of his ability to cultivate those qualities?

What good is a mind if it is never developed? The man possessing a mind which he never develops is much in the same category as the man in the Bible, who took his talent of silver and hid it away in a napkin, refusing to give it the opportunity to grow.

Cultivate your mind by all means, and fill it with the highest ideals! Practice all those qualities that have been enumerated, doing your best at all times to approximate the larger success!

WHETHER OR NOT SUCH CONDUCT AVAILS YOU ANYTHING IN AN ETERNAL LIFE HEREAFTER, AT ANY RATE IT OUGHT TO!

WHETHER THE CULTIVATION OF THE HUMANITIES AND THOSE QUALITIES WHICH GO TO MAKE UP THE IDEAL LARGER SUCCESS IN THE IDEAL LARGER LIFE,—WHETHER OR NOT, WE SAY, THE CULTIVATION OF SUCH QUALITIES AVAILS YOU ANYTHING, AFTER YOUR BODY GOES BACK TO ITS

DUST, AT ANY RATE IT OUGHT TO!

IT OUGHT TO, AND BY THE LESSONS OF OUR ENTIRE EXPERIENCE THROUGHOUT THIS WORLD AND THROUGHOUT THIS LIFE, IT MUST!

This is what we started out to prove, and we feel we have succeeded.

Now, let us return for a final word concerning the two brothers with whom we started. The one, a brilliant success, and the other, a hopeless failure.

What causes produced the success and failure respectively? We repeat, both boys were subjected to the same influences, but the one refused to be persuaded by blasphemous statements, to the effect that no life in the larger sense is possible, and that young man proceeded with a contrary belief. He developed himself to the best of his ability and trusted himself to that Divine intelligence which his reason, God-given in itself, told him must exist.

His brother, unfortunately, and there

are many thousands of others in the same predicament today, believed the seductive statements made by mortals, possibly well meaning, but nevertheless, of tremendously evil influence.

Therefore, we say to you, and to every individual who may chance to read these lines; **THAT MOMENT (IF EVER) WHEN YOU COME TO DOUBT THE EXISTENCE OF AN ALLWISE INTELLIGENCE, THE EXISTENCE OF AN ALLWISE UNIVERSAL FIRST CAUSE, THAT MOMENT, WE SAY, MAY WELL BE MARKED AS THE BLACKEST AND MOST PERNICIOUS IN YOUR ENTIRE CAREER!**

Heed not the scoffers, they can lead you only astray. They have absolutely nothing convincing on their side. They have nothing to substantiate the false statements which they make, while on the other hand, what amounts to scientific accuracy, backed by the sum total of the experience of the human race, is

on the side advocating the eternal life and the eternal success!

And now, as we have pointed out before, for emphasis, just this word in conclusion: By assuming the existence of the ideal larger life and the ideal larger success, you can never go wrong, because in preparing for the ideal, you will have been constantly equipping yourself more thoroughly for a larger success in a larger life, even in your worldly career.

Cultivate the humanities, therefore; don't let a single day go by without your having done something positively in this direction during the fleeting twenty-four hours. Mortal life is short at the best, and if we are going to accomplish anything worth while in the few years allotted us here, we must be everlastingly at it!

Don't fritter! Don't spend your time in dissipation, and all the immoral activities which that term includes!

Don't debauch the wonderful temple which God has given your soul as a dwell-

ing place! Don't be an ignoramus!
Don't be a fool, but strive eternally for
such qualification as will fit you for the
larger success!

CHAPTER II

CONCLUDING THE DISCUSSION

**Keep Your
Lamp Burn-
ing:**

After having discussed with you such methods of cultivation as we know will bring success your way, it seems now to be particularly fitting for us to suggest that you enlist yourself as a torch-bearer in the procession.

Understanding so well the vital necessity of mental and spiritual development yourself, it now becomes your bounden duty to do some missionary work in that particular direction.

Let no man ever be able to trace his failure in life to your door. Refrain absolutely from making pessimistic statements in the presence of anybody, but especially in the presence of young men and young women.

Boys and girls are very easily influenced and as easily for bad as for good. Therefore, if it were possible for us to tear from our environment all of those influences that tend to drag down and to demoralise, we should immediately be on the dawn of an ideal existence.

Set the best example you know how throughout your days on earth, and no matter what position others may take, make up your mind to be full of hope and faith whatever may befall you.

You have a scope of influence. You have friends. You may both widen the scope of influence and increase your number of friends, if you will, and if you be not selfish, if you would let your light shine, if you would give to the world the benefit of the influence which a line of conduct working toward the larger success can yield it, you will decide to widen your circle of friends and increase your influence.

There is no worldly asset that has quite

the same value as a friend, and it necessarily follows, therefore, that the wider you make your circle of friends the greater constantly become your assets.

Therefore, in constantly seeking new friends you do not lose advantage, but on the contrary, you positively gain it so far as worldly success goes, and at the same time you may make yourself a splendid agency for good; for with every friend you have at least some influence, and if you are a strong character, you can increase your influence over each individual friend.

You can, therefore, make yourself of incalculable benefit to the world's positive progress by striving always to implant within the minds of your friends a desire to strive for the attainment of that same larger success which you yourself are endeavoring to achieve. Nor would we have you be simply a negative quantity in any discussions that may arise. We consider that you have a positive duty to perform. You know that dishonesty is

wrong; therefore, if that negative influence should be upheld by any one at any time, it is your duty to speak up against it, and it will not suffice to sit silently by believing the opposite, yet saying nothing.

You know it is wrong for any individual to permit his mind to deteriorate, and therefore, if education and culture are assailed in your presence, it is your duty to speak up in their defense.

You have strong convictions bearing on right and wrong. You know some things that many less fortunate individuals do not know, and bear in mind always that knowledge carries with it its responsibilities. If you would serve the world, and at the same time serve yourself, therefore, in your endeavor to achieve the larger success, you must not permit yourself to be a dark lantern; don't carry your light under a bushel! Keep your lamp trimmed and burning, and always, regardless of your particular situation at a particular time, let your light shine!

Conclusion: In concluding this chapter and the book, we beg to suggest that in a work of this kind, the discussion of many subjects that would fit in admirably must be omitted. Our purpose has been to make such suggestions as we felt would be immediately helpful and such as could be followed without inconveniencing any one.

If the precepts laid down in PART ONE are properly followed, a good memory is assured, and if then PART TWO is read carefully and its teaching practiced, the Executive Mind may be attained; not by one, but by all. It is simply a matter of choice; it may be taken or let alone.

And now, we wish to drive this point home: With a well developed memory and an executive mind in one's possession, the larger success in the larger life looms up, not only as a possibility, but as an actual live reality.

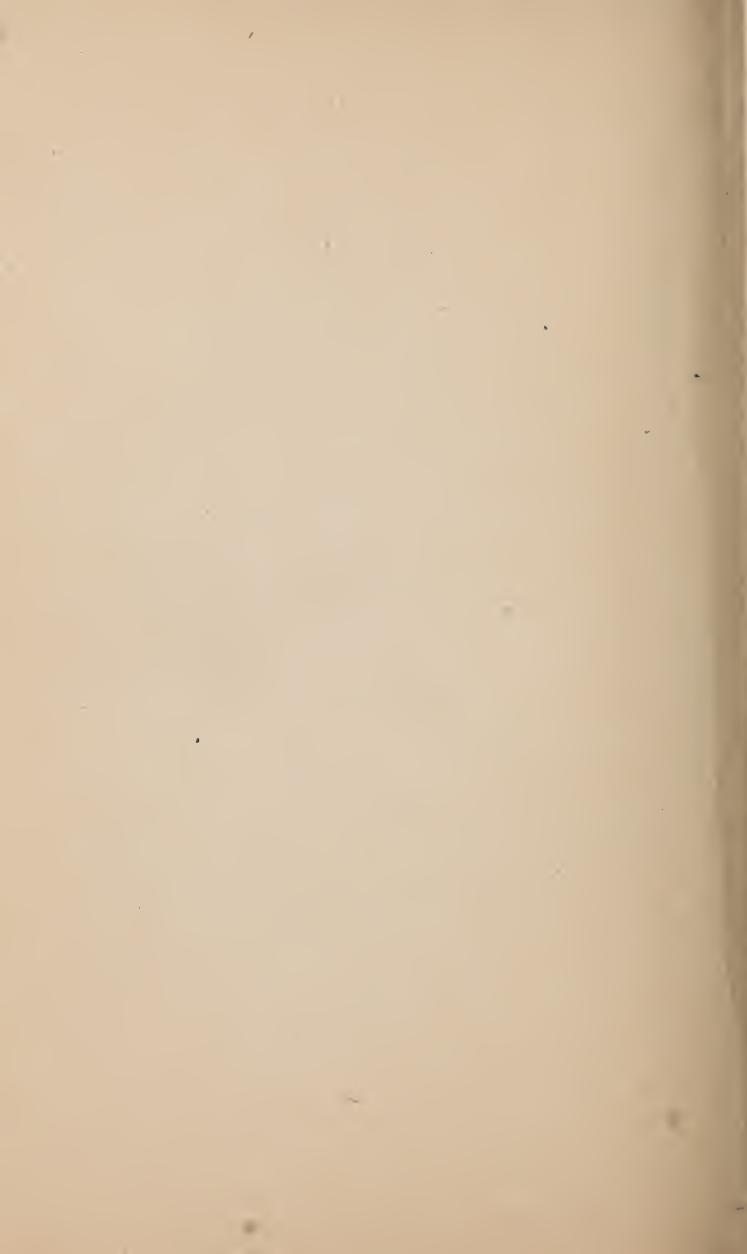
Finally, in your reading of the discussion of the several subjects contained in

this volume, we trust sincerely that you may have been, at least to some degree, benefited.

We wish to make it plain, however, that you may not hope to achieve the results, for the attainment of which we have shown the way, by simply reading what is said herein. It is of the utmost importance that you practice in your daily life the suggestions made. It is not sufficient that you simply read the book. It is necessary, rather, that you live up to its teaching.

The price of all success is earnest endeavor, and if you would succeed, therefore, in the fullest measure, you must be everlastingly vigilant.

THE END



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